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HUMAN NATURE

GEORGE SCOVILLE HAMLIN

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Human Nature

Human Nature

PART I

LAW IS THE DIRECTOR OF FORCE

FORCE, in ever giving birth to new manifestations of her individuality, has been enabled to continue to advance her own cause through example, which in turn has led to an increasing love and devotion on the part of her favorite offspring and chief admirer,—Human Nature.

This blind love on the part of humanity is as the intense interest of the child; it cannot be held within bounds, and having once o'erstepped the mark, calls upon bitter experience to lead the way to a fuller understanding of life.

The very embodiment of force discloses law; in that for force to exist it must conform to laws working throughout the uni-

verse. Thus force in any garb must, in its new habitat or at birth, have within it some understanding of law; because interaction between the force born and other forces working in the environment allows force to exist in this special garb, and therefore justifies its claim to understanding.

Force is the embodiment of law, which directs unconsciously during infancy: and during later stages, when it is more matured and stronger, recognizes its own inner power in terms of conscious law, subordination to which prolongs its life. Consciousness is self-realization on the part of force as regards the world in which it lives.

Force, in the garb of human nature, has gradually taken unto herself the wealth of ages of tireless struggle towards an ever changing goal. The fortitude called forth being ever on the increase, has led human nature to gradually accredit herself with the greater share of glory. The parent, notwithstanding this neglect, has continued to offer ever new interests, enabling life and the struggle to assume a closer relationship, through the accompanying fuller understanding.

The desire on the part of human nature to

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accredit herself with all has, notwithstanding, been ever leading her to take fuller notice of those manifestations of individuality disclosed by the parent, and thus through the ages the highest democratic ideal has been finding its way into existence, which recognizes a kinship as existing between human nature and the smallest grain of sand.

A feeling of relationship fosters a spirit of care and devotion which is otherwise lacking.

Complete recognition of the existing kinship between all organic and inorganic in the universe would not have benefited humanity heretofore, because she would have been receiving knowledge which she could not assimilate, and so would have been befogging her eyes to the outward manifestations she must understand before there would be actual proof, hence tangible reality, afforded in the outside world which would force humanity to recognize that which would lead to her ultimate good.

If nature's attractions had sufficiently impressed their worth, either upon growing humanity or the developing child, natural checks would exist, which would prevent tendencies or corporate interests from being carried too far, and force would be warranted

in considering her favorite children to have reached manhood and womanhood.

It is only given to youth to waste, to suffer bitter experience, and here and there discover enough remaining vitality to care for the waste and impress the new discoveries upon humanity. If the excessive interests which youth called forth had always found a natural check, preventing an overstepping of the old mark, new discoveries could never have become a living part of the whole, enabling the new organ to establish its individuality or special use.

Religion and Science furnish a most wonderfully connected picture of the passage of humanity through the stages of infancy, childhood, and youth. Comparison of these different stages leads to a more comprehensive picture of that which is to be expected from the humanity which is passing through the life and death struggle for independence, and, upon finally emerging into manhood and womanhood, will take upon its shoulders the burdens of the world. This resurrection of humanity marks the entrance into a new world, whose policies will be the embodiment of toleration and conservation. Where mature understanding

will furnish natural checks, so that society as a whole, in those groups which have passed through the stages of infancy, childhood, and youth, will no longer be forced to call in bitter experience as an aid to discovery. Bitter experience being understood by these bodies to have grown to be of such a costly nature that, if continuing to exercise its influence, such would be the constitutional weakness resulting therefrom that human nature would be forever prevented from attaining her highest democratic ideal.

Within those communities which have not reached that stage of development known as manhood and womanhood, tendencies will not find natural checks, and bitter experience will of necessity be called in as an aid to discovery.

Children inheriting the nervous system of a high democratic ideal will, in the rapid passage through the past ages of civilization in the attainment of manhood and womanhood, often overstep the mark. The parents, exercising toleration, will, however, hold sufficient control, so as to prevent youth from carrying interests so far in corporate action as to weaken the whole. Thus those nations which stand for the highest democratic

ideals will, in the future, through force of example and toleration, hold a restraining hand on the younger generations, and prevent tendencies or corporate interests from being carried so far as to harm the whole.

Individual youths and individual youthful peoples must still call upon bitter experience as a means to discovery. Parent and child will thus be enabled to give new manifestations of individuality but the parent, through example, will be able to offer an increasing number of interests, and thus afford a growing possibility for the expression of individuality to all, and thus there will be an increasing natural check coming into existence to prevent interests from being carried too far.

Force discloses two natural laws working out a conscious understanding in the realm of humanity and the realm of the child. The parent ever seeking to exercise power, and the child ever seeking to gain independence, is the embodiment of opposition. This opposition, during the ages, has been ever leading to a fuller recognition of the mutual benefit to be derived from a progressive struggle towards a progressive goal; also the interaction between the two forces brings to

light a clearer understanding of the common goal.

Humanity has, as her parent, the environment clothed in a variety of garbs, and always in a state of change. The environment or parent has ever been seeking to exercise power, the child or humanity has been ever seeking to gain independence. In proportion as each has been willing to recognize the benefits received from the other, corporate interests or tendencies have grown, which lead to coöperation in the attainment of a common goal.

During the infancy of humanity or the child common interests are lacking, hence toleration is impossible except on the side of the parent. In proportion as interests have grown which held the attention of both, and so prevented tendencies from being carried too far, greater harmony has resulted; waste or the dissipation of force has been prevented, and there has been a gradual advance of the whole.

The increasing comprehension of humanity, as regards the use to be made of the interests furnished by the parent or environment, is ever leading to a more careful use of these interests, this being found to be of

benefit to the whole. The parent, in turn, recognizing this increasing love on the part of her favorite children, offers ever greater opportunities for discovering the new beauties lying within those changing interests.

If there had not existed these two distinct forces, ever finding a more common ground, enabling coöperation and general progress, and the parent had continuously exercised dominating control of all life, then the parent's interests would eventually crystallize, and prevent the faculties or interests from being exercised, which condition would in turn lead to stagnation and eventual death. If the interests of the parent or environment had thus become crystallized and she had no longer given birth to new manifestations of her individuality, she would gradually waste away without having performed her duty.

The settlement of questions arising between parent and child, call for increasing toleration, which recognizes that what is justice in one era may be injustice at a later time; that a claim made by a child may be an absolutely just claim in that era in which the child is living, whereas, when considered from a later era, the claim finds no justification. Thus cases arise which call forth

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two legitimate claims to truth, and, that a medium path may be discovered which will lead to the advance of both parent and child, toleration is called forth and a giving away on both sides. The ultimate aim called more clearly into view, through the interaction taking place between parent and child, the feelings of both, although not altogether satisfied, are satisfied in part through the ultimate goal, which arouses a feeling that good is resulting to both.

Life never satisfies altogether the claims of her children, for if she did there would no longer be a goal towards which to strive; and life in its highest conception calls for continual growth from beginning to end.

The similarity between the relationship of parent and child in the everyday world, and of parent or environment and the child human nature, in the world of ages, becomes still more noticeable on further comparison.

Justice, that has found expression in the outside world during any epoch of progress, finds its way into the home. So that just in proportion as justice reigns in the outside world does it reign in the home. Thus with tendencies or corporate interests being carried too far, causing a reaction throughout society

or a reign of injustice, these same feelings cannot escape finding their way into the home.

If the parent is unable to find justice in the outside world, an intolerant exercise of power eventually takes place within the home. Thus the outside world must offer an outlet to the very best there is in man, if there is to be progress. The same demand is made by the parent environment upon man. Man must offer an outlet to the very best there is in the parent force or environment, otherwise this parent will exercise power along the line of least resistance, hence in the home or upon the youth of humanity.

The alternate reigns of justice and injustice are ushered in and borne along on a wave of rhythm. When an interest has spread and at last become corporate, unification has been a working factor, and harmony of action has been the outcome. The rhythm during the earlier stages of this unification would be characterized by discordance of notes and would be hardly distinguishable, but as the interests became more widespread, and greater coöperation resulted, the rhythm would become ever more even and pleasing, and would reflect the amount of justice that was reigning.

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As justice increases from age to age, so in turn does the complexity of the composition of the rhythm tend to increase. This complexity of composition bespeaks a fuller understanding of the natural laws working throughout the universe, and a fuller understanding of the beauty of peace. Thus it is that the musicians and poets, who are so sensitive to the feelings of their time, are so well able to depict the controlling interests of the times, in a way which harmonizes with the rhythm of which the people are a part, and are thus enabled to make their music so acceptable to the ear. As tendencies or corporate interests are carried over the mark, and justice becomes less and less a governing factor in society, the rhythm changes in nature, becoming quick and spasmodic, eventually dying with the reaction. Thus the beat of a rhythm, which marks the approach to a reaction in a past epoch, will naturally call forth unusual recognition on the part of a present epoch, whose rhythm is somewhat harmonious.

The present finds the parent or environment and her children further apart than at any time during the world's history, the parent's vitality being used up at an incom-

prehensible rate, and the vitality of the children suffering the same fate. Parent and child are seeking to destroy all family ties. This ever widening gap between parent and child marks the passage of human nature into that domain towards which she has been struggling during the ages, namely, the manhood and womanhood of humanity. With this final step in the gaining of independence on the part of the child or humanity comes a complete willingness on the part of the parent or environment to give recognition to this change in relationship. The gaining of independence by the child fosters a spirit which is desirous of developing to the very highest those faculties which lie yet undiscovered, and in the development of the individuality is being brought into clearer light the love of the parent. It is ever more strongly borne in upon both, that progress which is the necessary companion of justice, calls for continuous interaction, with an evolving recognition of the good existing in both.

The existence of force in any garb calls for a degree of understanding. Understanding is found in the force which is productive of growth in the tree, as well as in the separate molecules which combine in such a way

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as to form inorganic matter. This limited form of understanding is of an unconscious nature, never reaching a state of consciousness. It consists of feeling confined within a limited area, this area becoming ever more restricted as the inorganic is approached. Feeling, enabling recognition of relationship, disappears as the vegetable kingdom is approached, and almost disappears in the mineral kingdom. Thus as the mineral kingdom is approached, one set of molecules is ever better enabled to live separately and independently of its neighbor.

Sufficient feeling exists within the inorganic for like to unite with like, when external forces containing a greater understanding bring the inorganic together for their own purposes. Inorganic matter has not sufficient feeling within it, however, to be able to make use of the environment so as to seek its own kin. Thus in the inorganic world, feeling exists for itself and itself alone, not possessing sufficient power to promote growth, or seek its own kin unless that kin is touched. The feeling of contact in the inorganic generates sufficient power of adhesion for kin to cling to kin until some outward force dissevers them.

With the concentration of force, there at

the same time evolves a more definite feeling within that force of a relationship between the feelings taking place within its own body and the causes which produce those feelings, or the external stimuli.

The great impetus which was given to the concentration and development of force in the form of the human being was the gradual evolution of the organs which permitted of speech, and this allowed consciousness to come ever more into existence.

Speech is the prime organ permitting of the development of memory, for it has enabled coöperation in action, in the attainment of a common goal.

Speech has been the means of uniting all the organs of the body, so that each might express itself through a common center. Evolution has ever found a common center to be a great conserver of energy in the struggle for existence.

Speech could never find its way into existence until different organs had been developed in a special body to a degree which would lead one organ, through being furnished with excessive vitality, to use this function to an unusual degree, and thus be led to discover that some form of expression brought about a

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more harmonious interaction between itself and the environment. One organ, having discovered this benefit to be derived from expression, would lead other organs to seek the same means of benefit, until gradually, throughout the organism, would be created a tendency or corporate interest towards the development of a new specialized organ.

Expression through muscular action, creating sound, gradually develops into language, which in turn becomes the great impetus to the establishment of a clearer relationship between feelings and the externals which prompt those feelings. As the feelings grow in complexity, so in turn does the necessity for more comprehensive expression grow. Thus language is the ever growing power enabling the formulation of those laws which govern the existence of force in its variegated forms.

That the force human nature might continue conscious growth, with an accompanying concentration of energy, greater heterogeneity and coherence of its being was ever accompanied and necessitated by a corresponding evolution in the surrounding outward forces.

The closer relationship growing up between

the human being and his environment has been gradually forcing into clearer light universal laws, which are ever finding a wider field of application, and their practicability and worth are thus becoming established.

The field of application of conscious law having become so vast, failure on the part of this director to recognize the necessity for change, to meet the change in the forces working throughout the field directed, must needs lead to reaction taking place over a vaster area, and within a much shorter space of time, than when peoples were less closely united.

Laws which have been evolved in conformity with nature, growth, continue in existence, and the director exercises his power with severity or leniency, as outward conditions demand. Those laws which are artificial, but which were necessary to bring about a further and fuller understanding of the natural laws, are ultimately discarded when they have served their purpose.

Changed conditions necessitate a change in the manner and degree of application of a law, and thus it often happens that many old laws become unrecognizable in the dress prescribed by the new conditions.

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That laws may be evolved which will more fully care for the growth of the force human nature, necessity demands that fuller recognition be given to the general laws governing the existence of force in any one of its garbs.

Force working throughout the universe, in any one of its garbs, necessitates the union of at least two molecules, with an environment that will furnish the union with nourishment, this union only existing as long as sufficient nourishment is obtained for rejuvenating both members. If one of the members receives insufficient sustenance, then in time the other member, through excessive nourishment, becomes weakened, and eventually incapable of acquiring its proper sustenance for supporting growth. If, under this condition of insufficient or superfluous nutrition, a just distribution is not reestablished, the sum total of the force will gradually weaken, with both members becoming depleted and no longer able to perform their functions in a proper manner. When neither member of the union is any longer able to struggle, force in this special garb becomes dissipated.

All law calls for a recognition of the two

distinct members of that force which it is directing, together with the environing forces which must be engaged by it in securing nourishment.

Dissolution of any force is discernible, when interaction between its two members ceases, and the struggle is no longer directed towards reaching a common goal, but has become merely an attempt on the part of one member to secure all the nourishment, with an accompanying utter disregard on the part of both members of the waste of nourishment that is taking place.

In the very essence of force and its maintenance is found the necessity which compels recognition of one molecule by another, and a recognition by the union of the environment which furnishes the nourishment.

The existence of force has thus furnished the basis from which all the laws have evolved which would enable the survival of the fittest in the struggle for existence. The general law is thus furnished, that in proportion as force has recognized the need for rejuvenating both its members and so keeping the balance, so has it managed to survive the longer and increase its potentiality.

Laws evolved into conscious form have ever

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tended towards the establishment of a workable relationship between the two component parts of force and the environment which furnishes the nourishment, clearer recognition of the relationship permitting of a tendency towards advance to exist, through conservation of energy. Departure from a conscious realization of the laws controlling the existence of force always creates tendencies towards the dissipation of force and waste of the environment.

Thus a clearer understanding of the laws controlling the existence of force promotes an economization of force, hence a prolongation of the life of the force in an ever changing environment.

Human nature, not having arrived at that democratic state of mind in which she was willing to acknowledge the interdepending relationship existing between parent and child, has been enabled, during the ages past, to pay comparatively little conscious attention to the love and devotion of this parent. The parent on her part has shown increasing willingness to share those wonderful interests, which seem without limit or range, the parent always rejoicing in the greater happiness of the child, and seeking to show this

pleasure through ever continuing to increase the wealth of interests.

This incomplete understanding between parent and child makes it evident that human nature, as a whole, has been passing through the infantile, childish, and youthful periods, and at last, upon passing into manhood and womanhood, will no longer be able to disregard its parent, but will hereafter be compelled to think in terms of the three members which govern its existence. Necessity, thus forcing human nature to have due regard for the parent, will ever tend to bring into clearer light the wonderful love which the parent cherishes for her children, and a recognition of this love will, in turn, throw a new beauty about human nature.

Human nature, during its infantile period, considered that its existence depended upon the regulation of nature's great forces. Thus the attempt was made through long ages to regulate the sun, moon, stars, wind, and water, etc., so as to allow life to continue. There was thus a great compelling force of necessity acting upon the minds of those ages, which always held out the fear of the destruction of all, if due diligence were not given to the regulation of nature's forces.

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There was thus created a natural tendency towards man's investigation and fuller understanding of those great forces which create such wonder, fear, and admiration.

The infancy of human nature is marked by the development of physical power, accompanied by a growing feeling of superiority and egotism, which ends in an understanding that all exists for it. During this period human nature assumes more responsibility than ever afterwards, in that she seeks to regulate the inevitable, so as to benefit herself. This assumed omnipotent power is known as magic.

Magic gradually embodies in its laws the discoveries that are made through ever more extended contact with the environment, which leads in turn to a fuller development of physical power. The development of physical power and memory go hand in hand.

With the feeling that the continuance of this world depended upon man, there naturally arose some individuals stronger than their fellows, and it fell upon these to care for the good of humanity, as understood by them, in the laws laid down by magic. These rulers of the world must uphold the standard of goodness of the day, mainly through force

of example. Caring for their own persons through coöperating with the laws of the day, they thus held their physical powers in a state of perfection. With feelings of such a nature ruling, it is readily understandable how human nature justified herself in killing her strongest man if his physical power seemed to be on the wane, the new ruler taking the place of the old that the world might be saved.

A growing understanding of man's physical well-being is accompanied by an ever widening comprehension of the existing relationship between himself and externals, so that his world is ever growing larger, and conditions are forcing upon him a growing regard for his fellow-men. Thus moral responsibility is beginning to play a part in the struggle for existence. Moral responsibility is of necessity very limited during this infantile period, because memory and imagination are but slightly developed, and prevent actions of the present from being the outcome of an understanding of the distant past, as directed towards caring for the happiness of a distant future.

The fuller understanding of externals gradually developed feeling within human

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nature, which, upon assuming conscious form, disclosed the incapacity on the part of man to regulate the great forces working throughout nature, so that he might live and progress. Human nature had thus been forced, through experience, to discover that her happiness depended more on working with what had come to be recognized as inevitable manifestations of an almighty power. This fuller understanding was being accompanied by a gradual lessening of the great fear which these inevitable forces had occasioned during the ages. This almighty power was gradually assuming in the mind of human nature a paternal aspect. The inevitable seemed to have man's interests at heart, for was he not stronger than all else in the world?

The paternal aspect given to the almighty power assumed conscious form in the likeness of man, and was known as God, who, through the regulation of inevitable forces, was caring for the good of mankind.

This evolving of a human God into conscious form marks the passage, from infancy into childhood, of human nature.

The great benefit accruing to humanity, through the advent of a human God, is the example forcing into fuller consciousness the

greater good to be accomplished through moral rather than physical force. It is at this point that memory or understanding is seen to be making its great struggle for recognition, as being better able to care for the good of humanity than physical force.

That a still greater impetus might be given to the development of the more recently uncovered force, mind or soul, and so establish its worth fully in consciousness as the most powerful agent in the advancement of civilization, a being through love of his fellow-men, and holding a fuller understanding of the trials and sorrows and needs of life, sacrificed his own life that finally a reign of peace on earth, good will to men, might be brought about.

Physical force and moral force have ever been in a state of antagonism, since conscious recognition was given to their individuality. Conscious laws have never been clearly evolved, because human nature did not sufficiently understand her relationship to the universe to prevent jealousy springing to the foreground now and then, causing both forces to lose sight of an ultimate goal, thus compelling each to seek to destroy the other.

The indirect regulation of the great forces

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of nature for the benefit of mankind marks the reign of the childhood period of human nature.

During the childhood period of humanity a force began to make itself felt, which severed its interests from the future world, and concentrated all endeavor on seeking to arrive at an understanding of other forces besides that garbed in human form.

The feeling gradually grew up throughout a large part of humanity that these external forces to man, working in the universe, were not regulated by some external force that had their good interests at heart, but were merely results from the interaction taking place between force and force, or force and matter. If the parent or environment had treated all her children the same, never giving any greater reward for greater struggle, and had allowed to each the same wealth which she had bestowed upon humanity, she would soon have exhausted her wealth of love, and no one would have been able to benefit to any marked degree, through bravery, endeavor or struggle.

The interaction taking place between these exterior forces to man was gradually discovered to be governed by universal laws,

which had no respect for person, so that when the environment no longer furnished the necessary nourishment the forces became dissipated and were lost to this earthly existence. The laws governing the existence of force came to be known as science.

Conscious recognition of science as a means better enabling human nature to survive in the struggle for existence marks the transition period from childhood into youth.

The youthful period of humanity has ever been disturbed by the growing jealousy arising between Religion and Science, the one seeking to care for the future well-being of humanity, the other ever calling more attention to earthly existence.

Force working throughout nature becomes more tolerant towards its relation force, clothed in the human garb, in proportion as each works with the other, in conformity with the eternal laws, in the attainment of a common goal. The evolution of this toleration discloses a continual giving way on both sides and the establishment of conscious laws, which ever have a greater regard for the whole, and tend towards the lessening of waste on both sides. If human nature will

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not exercise toleration, then she will use herself up, together with those forces upon which she depends for nourishment, and will with so much greater rapidity reach a state of equilibrium, when force in the garb of human nature will be lost to existence.

Progress portrays laws put into practice by one people developing their interests to a degree which causes them to conflict with the interests of another people. This conflict, through compelling each people to have greater regard for the other's claims, eventually forces new laws into existence, which have regard for the claims made by both peoples, hence have regard for the greater number or the stronger.

Closer scrutiny of the force Religion evolves several laws which stand out by themselves as having exercised such influence in the development of humanity.

Religion, through fast and fixed laws, has led to coöperation in action. It has been a great controlling force in the development of the mind, in that, through compelling human nature to look far into the distant future, the imagination, or the combining of the past with the present in order to care for the future, received exercise, and prevented the

loss of the future, in the care bestowed upon the present.

Religion regulates the daily action and future well-being of man through divine interpolation. If the fast and fixed laws which govern Religion were not observed, humanity was bound to suffer, but that did not call for the dissolution of all life, as would result from disregard of the laws set forth by magic.

The laws set forth by Religion found tangible proof in the outside world, and have continued to be considered for the most part adequate to care for the human nature of the day. The feeling grew up through human nature, that the divine laws, carried as far as lay within the power of human nature, were compatible with the advance of civilization.

The divine-given right came into existence, with the advent of Religion, which permitted you to force your customs and beliefs upon another people, if you were strong enough, and you had discovered the practicability and worth of these same customs and beliefs. Again, the end or good of humanity, hence your own good, justified you in teaching others your customs and beliefs, by means of physical force if necessary.

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The law, which gains a larger and larger propelling force during the childhood and youth of humanity, has been that which sanctions the teaching of others through force, and human nature has been the deciding element in the means which might be used to secure the ends. Human nature, however, did not take this great responsibility upon her own shoulders, but calling upon divine help proceeded on her way.

Human nature has at last proven herself incapable of exercising justice, when there was no opposing force sufficiently developed which would prevent corporate interests from being carried too far. Human nature is thus being compelled to scrutinize more carefully the parent's methods of caring for her own well-being, and at the same time looking after the best interests of her children. The Parent or environment, during the infancy of humanity, used physical force, to a great extent, to make clear her teachings. The subject matter was of a simple nature, and the sense of justice being so slightly developed, neither teacher nor pupil called for that fuller understanding of the relationship between things which would afford tangible proof to theory. During

infancy and even in the period of childhood, theory and practice were closely related, due to necessity.

Theory and practice, during the youthful period of humanity, have been separating at an increasingly rapid rate, which would suggest that there must be some connection between this separation and the one taking place between Religion and Science.

Religion teaches that the saving of the soul is the matter of a moment, Science teaches that the partial understanding of nature's laws is a life-long undertaking. Theory would foster the reality of the miracle, Science would oppose this idea. Theory and Religion would therefore create a growing tendency towards equality; Science and practice would foster a growing tendency towards liberty.

The Parent or environment has been ever tending towards the use of greater toleration in the bringing up of her children, and has, thus, step by step, led them on to teach themselves and thereby secure their independence.

Teaching others to teach themselves calls for the united endeavor of theory and practice.

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Although these two great forces, Religion and Theory, Science and Practice, have been apparently moving further and further apart, they have during the widening of this gap been ever taking more notice of the good to be found in the other, and it was only necessary that a reaction should take place, forcing each to see the good in the other and acknowledge this discovery through their union in the attainment of a common goal.

With theory and practice united in the seeking of a common goal, human nature for her own good adopts in full the methods used by the parent or environment, in dealing with those children who have arrived at the stage of manhood and womanhood. Thus, in proportion as each, through economical use of his resources, promotes the growth of the whole, toleration will exist, and each will be teaching the other to teach himself.

Teaching others to teach themselves, being the basic law of the future states in which the majority of the citizens have arrived at a state of manhood and womanhood, will thus offer an example of justice which will gradually work its way through society.

Science has led to the investigation of the material things of the universe, and found

from its birth in conscious form an opposing force in Religion, which, caring for the soul, was inclined to lose sight of the material.

Religion offered a future ideal towards which human nature might strive, whereas Science, caring for the material, could offer no such goal.

The investigation of matter and force, or force and force, by Science, gradually set on foot a growing tendency towards having greater regard for the present and less regard for the future. Science was gradually enabled to offer increasing tangible reality to uphold her laws, thus gaining the ear of human nature. Religion thus gradually lost that hold which compelled human nature to use the imagination in caring for the far distant future. Thus science has brought about its egotistical era when human nature would have regard for to-day, but would leave the future to care for itself.

The two great directing forces caring for the development of human nature are at swords' points, seeking to disclaim all relationship. Through each being forced to give more consideration to the good for which the other stands, a harmonious relationship is gradually evolving, which will al-

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low laws to come into existence which have a sound basis upon which to rest, and which will care with greater justice for the development of humanity.

The development of the body and soul, during the earlier stages of civilization, discloses a tendency on the part of human nature to split up into small communities, which, like the ganglion of the nervous system, will be able to hold power in reserve, that can be used more effectively when the call comes. Communities having sole regard for themselves minister to their daily wants mainly through the use of physical force, which plays at that time a predominating part in the struggle for existence. Manufactured articles, gradually come more into use among these communities, and gradually trading between centers springs up. This trading taking place on an ever larger scale necessitated the contract which enabled men to count more definitely on the future. Thus the contract was a great moving force in the building up of character.

When man looks but from day to day, with interests so restricted and physical force playing so important a part in his life, anything conflicting with those interests would

call in most cases for the use of physical force to adjust the trouble.

Memory through the nervous system grows in proportion as the work of each organ becomes more specialized, but ever more dependent, at the same time, upon the general condition of the organism. That the tendency towards specialization and a greater dependence upon the whole might be cared for, nervous centers evolved.

Civilization, leading to specialization and the greater dependence of each individual upon a larger whole, evolved centers which should receive commodities and distribute them in new territory. The next step came when centers were furnished with an extra amount of energy from the whole community, enabling a change to be brought about in the nature of the commodities received, so that they might be sent out into the community greatly increased in value and usefulness.

This reflex action, or redistribution of commodities in changed form, would depend upon the organization and system and general condition of the centers, the health of the centers being in turn dependent upon the general health of the organism.

Understanding of the past, entailing mem-

ory, thus grows with specialization and centralization.

Necessity demands that moral and physical force, in seeking a common goal, should progress together. If one is developed to the exclusion of the other, then artificial conditions are gradually multiplied until a reaction is brought about. The great benefit rendered by moral to physical force has been the former's ability of ever placing more ends in view which could be attained rather through coöperation than antagonism.

As that period has been approaching which would evolve a common aim and bring about a workable relationship between moral and physical force, there has been a growing tendency to exclude one, to a very great extent, in advancing the other. Thus each has been claiming more and more for his client. This growing feeling, prompting constant antagonism, has gradually led to the good of the whole being forgotten. A reaction being the inevitable outcome of corporate interests being carried too far, each side is forced to look more carefully at that for which the other stands, and the laws growing out of this interaction will be distinguished by a giving away on both sides,

and the establishment of a workable relationship, which has as its future goal the good of the whole.

That the potentiality of any force may continue to increase, conviction through example and tangible reality is necessary. The tree in the forest tries to outstrip its fellows only when it finds through experience that advance towards freedom and liberty leads to its greater opportunity for enjoying life in the struggle for existence. If the struggle to reach the light is made too severe, then the tree is forced to desist, the smaller trees claiming an undue amount of nourishment, and no longer is there one tree towering above his fellows and offering an example towards which to climb. Just as all the trees in a forest could not reach the same height as the giant because there would be insufficient nourishment, still in time the stature of the largest may be approached, through the ever decreasing opportunity given to the weaker to propagate, and the growth of conditions which naturally care for the conservation of the fertility. If the small trees were to gain a dominating control, with each seeking to gain the utmost amount of nourishment, with an accompanying utter disregard of his

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neighbor, then all regard for the sustaining power of the soil is lost, and gradually all show less and less power to rise. Small trees can never exercise a dominating control for any length of time, except where the soil is impoverished or the climatic conditions prevent full advantage to be taken of the nourishment offered. Man may step into a forest and through artificial means lead all the trees to be of one stature, but this does not lead to conservation of the soil as considered from the viewpoint of the centuries.

If, where conditions warrant the growth of large trees, a tendency gains control which enables the smaller trees to become thicker and thicker, thus preventing the larger trees from entering into the struggle, the nourishment in the soil is wasted at an ever increasing rate, and eventually all trees grow smaller and smaller. Thus for fertile soil to harbor its resources one body of small trees must not gain the upper hand, for this condition must needs lead to internal strife and a condition of jealousy within its own borders, so that little thought can be given to the morrow or the harboring of resources, and thus all thought as regards the good of the whole is gradually lost. Rather must

there be groups of large and smaller trees which respect the established rights of the others, knowing that for the better advancement of the whole there must exist large and small, that no one body might give too much consideration to the present, and no one body might give too much consideration to the future.

Human nature says that without conviction, which establishes for a contemplated action definite relationships in the outside world, a state of indecision is fostered. There must therefore be conviction in those feelings which would prompt constructive action. In proportion as conviction establishes its reality and assumes clearer relationship with the world at large, so it becomes a part of human nature, because in its ever widening field of relationships human nature is ever finding an increasing reminder of its reality. Reality growing up within human nature thus becomes its propelling power.

Conviction is only possible when proof is being constantly offered which will rejuvenate the conviction, and such proof depends on general progress.

The growth of communities is attended with an increasing power of holding on to the

past. Thus the custom gradually grew of worshipping the past, and building the future upon this admiration. Time evolved out of this habit of thought a natural future state to which all acts of the past would lead. All tendencies within human nature being directed towards the attainment of the goal, it was natural that after ages had passed under these conditions, a future ideal should formulate itself in the mind of that day which should satisfy all the longings and aspirations of the very noblest soul.

Thus we see with humanity as with the noble tree in the forest, it has been example which, acting as leaven, forced the whole to rise, and in proportion as the very noblest or example is prevented from standing out and making itself plain, so result waste and depletion and a gradual decline of the whole.

Human nature has, through exercising all her powers in seeking to bring about an earthly state similar to the conceived future state, been forced to recognize ever more fully, that a similar state on earth for all, or a state of equality, would not lead to progress, because there would be no tangible example of the best in human nature seeking to rise. There has been a growing feeling of unreality

connecting itself with the future ideal state, because human nature, formulating its convictions too much on unreality, finds no tangible truth upholding its convictions, and eventually the convictions become unsupportable through lack of reality.

In the development of any new organ within an organism, the whole concentrating its energies on a growing interest gradually evolves a new organ, whose generation has called for excessive nutrition, which has gradually led to the weakening of the whole organism, and a reaction becomes necessary throughout the organism, that the new interest might be checked, and the new function might, through the establishment of a workable relationship with all the other functions of the body, become a great adjunct, enabling a conservation of energy and a growth of the whole.

Human nature has followed the plan of development found to take place in the evolution of any new organ within an organism.

That human nature might better enter into the struggle for existence during her infancy, she concentrated all her interests on the present, and thus gradually built up a foundation. With this foundation constructed,

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human nature, on passing into childhood, concentrated her interests on the future. During the childhood period, having added one story to the structure through exercise of the imagination, human nature passed over into the youthful period of development.

It has been during human nature's period of youth that the greatest struggles have taken place, in that she has been tossed hither and thither on a wave of indecision. Conditions have compelled human nature to concentrate her attention on the present, using a great deal of knowledge acquired in the construction of the foundation, hence the future during this period ever receiving less attention. The power of the imagination has been finding a more limited area in the realm of the present. It is the power of the imagination that has discovered for human nature all the beauty that exists in the world, the greatest happiness resulting when the imagination does not become lost either in the realm of the present, past, or future. Thus the highest form of democracy calls for conditions that will seek to properly stimulate the imagination.

The ages have thus afforded human nature the opportunity for discovering the good

residing within the present, past, and future, and now on emerging into manhood and womanhood, with the roof of the house nearly completed, the world gazes upon a home which is prepared to care with ever greater love for the future or old age of human nature.

A workable relationship between the present, past, and future having been established, human nature will be enabled to exercise all her faculties to their utmost, so that she may increase the potentiality of her force to the zenith, and thus while caring for herself in the best possible way, at the same time she will be caring for those far distant ages, or the old age of human nature. The highest conception of life calls for growth from beginning to end. Thus although the physical powers may become depleted from inability to secure sufficient nourishment, let it be possible that old age will ever find the mind active because of its greater power of resistance.

Advance in the realm of human nature has ever called for the expression of individuality, and a failure to comply with this demand must needs lead to a state of indecision.

Human nature lays down the law of acting

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according to your convictions to the best of your ability. If this is the root and basic law of all progress, then human nature must expect of others what she conceives as leading to the highest development of herself. Hence it must be expected that individuals will act according to their convictions, and that groups will do likewise.

The parent or environment, looking on this struggle of her children to gain manhood and womanhood from an evolutionary point of view, says that the questions involved are of too great vastness to enable absolute blame to be laid either on one side or the other. Rather must it be considered as the only possible means the times afforded of forcing upon humanity laws which would care for the future ages.

Religion, or the adoration of the future, becoming a corporate interest or tendency overstepped the mark, and, bringing about a reaction, enabled the specialization of its function to become recognized. Science, or the adoration of the present, with the past as a boon companion, has in turn o'erstepped the mark, causing a far wider reaction to take place, and within a much shorter space of time than in the case of Religion.

Philosophy has been the constant friend of science, seeking to bring the understanding of the past and present to bear upon the future.

That a more workable harmony may be brought about which will enable individuality to develop to an ever greater degree so that actions may be based on due regard for the present, past, and future, some common ground must be found which will enable comparisons to be made between Religion and Science. The question arises whether both forces are not inextricably related and have been working through the ages hand in hand. Common ground to both Religion and Science is human nature, hence it will be necessary to lay bare the laws governing the existence of this third force that comparison may be made with the laws governing Religion and Science.

The wonderful nervous system which is the embodiment of human nature has gradually built for itself an abode, the human body, whose splendor outshines all else in the world, for it represents the concentrated energy of ages, and comprises more of beauty and good than any other manifestation of force.

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That just appreciation may exist of the soul residing within human nature, realization of the ages upon ages of interaction between inner life and ever changing outward conditions must be awakened. In proportion as human nature is able to enter into the feelings of the past and appreciate the struggles which have led to the present development, is she in a state to appreciate to a degree her own existence.

Nervous system and body have been developing during the countless ages hand in hand, the one ever dependent on the other for its growth.

The increasing heterogeneous environment has been the constant companion of the developing nervous system. Each reacting on the other has brought about a gradual concentration of energy and conservation of force. The nervous system was compelled to grow that it might be enabled to respond adequately to a greater variety of outer stimuli. The outer stimuli were compelled to grow in number and interest that human nature might grow. Increase in the development of the nervous system has led to greater coöperation on the part of the whole in the attainment of a common goal, hence

harmony of action has been the keynote of advance.

Growth in the feelings generated by the different senses gradually forced feelings to discover some kinship and eventually a conscious relationship with the whole.

Willingness on the part of feelings to recognize a relationship took place as the nerve fibers, which conveyed feeling from the impressible seat of the sense to the muscle or muscles which needed to be contracted or expanded that reaction might be made to an outward force, were led to seek a common center so as to conserve energy.

That a rough example may explain this tendency on the part of feelings when sufficiently varied to claim kinship, the senses sight and sound will be considered.

The senses sight and sound, during their early stages of development, must have controlled the same muscles through separate nerve fibers for ages before they were enabled to coöperate in bringing about similar action through a common center. The development of sufficient memory in the two sets of nerve fibers which connected the senses sight and hearing through the instrumentality of separate ganglion centers with cer-

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tain muscles for like to seek like, or for a feeling to arise that similar muscular actions were the necessary responses to stimuli that affected the sight, and different stimuli that affected the hearing, would call for ages of interaction, in close companionship, with the environment.

With a feeling of relationship between these two senses growing in strength through the ages of companionship there would naturally grow up a tendency to seek a common center, the resulting conservation of energy allowing muscular action to take place without necessitating a separate center, with separate lines of communication, to bring about the same muscular action. Centers of control have thus done away with lines of nerve fibers that were no longer necessary.

A growing relationship between the feelings taking place throughout the nervous system, and a corresponding growing necessity for coöperation in action to meet the changed environment, gradually developed the two centers of control, the brain and the spinal cord.

The brain and the spinal cord are during their growth very dependent one on the other, but as their functions become ever

more specialized they in turn become ever more independent.

The work of the spinal cord entails the regulation of the muscular actions to a great extent. The brain being the seat of memory of all feelings, gradually through being enabled to hold in memory the feelings resulting both from action and reaction, permits the simpler feelings, which would prompt recognized reactions with their accompanied understood feelings, to pass by without opposition, and delegates the spinal cord to respond to the simpler feelings. The brain gradually develops to a state where most of the power is delegated, except in the case of the feelings which might call for a variety of muscular actions.

The brain has gradually developed into a center that weighs involved feelings. This weighing of involved feelings, or control of actions relative to time, space, and force, is higher consciousness or reasoning.

That involved feelings might be weighed by the nervous center the brain, there of necessity had to develop a specialized part of the brain which would control the egress of the feelings. Thus in man the frontal lobes have developed to a marked degree and

afford a bumper, which allows the feelings to play back and forth through the brain and arouse through the nervous system feelings which would be similar to those brought about by reflex action. These feelings, in turn, find their way back to the brain, so that in reasoning there is a continuous play of feelings within the brain. If feelings find no outward expression, external stimuli often continue to make themselves felt, and thus the play of feelings continues to find reinforcement from without.

The judge who renders the decision as to the time, place, and manner of the action which will allow the outward condition to be met is in the case of human nature the corporate body. In the weighing of involved feelings by the brain, the various organs of the body are consulted and each offers its quota of feeling. At last, when a tendency has been created within the body politic and the majority is ruling, sufficient strength is brought to bear by the corporate interests to force their measure past the frontal lobe or opposing tendency, which in turn receives its sustaining power in the form of feeling gathered from the corporate body. Feeling thus becomes released along channels

which lead to those muscles which will prompt the necessary action.

The regulation of action in conformity with time, space, and force is possible in proportion to the ability of the feelings generated by stimuli establishing a clear relationship with natural laws, the feelings finding expression in adapting in conformity with natural laws the inner actions to the accomplishment of the outer task.

Feelings generated which do not establish a relationship with natural laws tend towards the non-producing of any outward action. These feelings being indulged for their own sake are unable to discover any relationship in the outer world, hence lack that reality or motor force which compels advance.

Outward action in conformity with natural laws prompts advance, hence tends towards the benefit of the being carrying out the action. It is thus impossible to do anything for the good of the whole which does not result in individual benefit to him who performs the action. Hence when one does what is best for the whole one does what is best for himself, and when one does what is best for himself he does what is best for the whole. Furthermore, all our ideas of time,

space, and force are the evolution of the human nature given to us at birth, in an incoördinated, undeveloped state, interacting with an environment different from any that ever existed, hence there are two new forces interacting, and therefore human nature's conception of the universe is in every case an individual one.

Each individual conceives another's ideas of time, space, and force in terms of what time, space, and force mean to him.

Considering human nature's idea of time, space, and force as in a condition of flux, and that in developing individuality to its zenith you care for the whole, the conclusion must needs force itself into consciousness, that each individual in this world performs every action for his or her own happiness or growth. If the action is performed in a constructive way, the feelings find tangibility in the outside world, or an impetus to further endeavor. If the action is performed in a non-constructive way, the outside world offers no tangible manifestation of growth, and an impetus to constructive action is lacking.

Human nature lays down the law, that "ability to help others is in proportion to

the ability of the individual to control and help himself."

"Each man works only for the purpose of manifesting his individuality." As manifestation of individuality is only possible through a growing regard for the whole, therefore the necessity for advance or the growth of justice forces the individual to have regard for the whole if he would manifest his individuality.

The stimulus prompting the development of individuality is the force of approbation lying within human nature.

Approbation is of very different worth at successive stages of the world's history, but its force is becoming of ever more significance in that its field of tangibility is susceptible of more rapid growth and a greater power of conviction.

The march of civilization shows different stages of development, which call for direct opposition to the beliefs and customs of the day, that greater justice may be brought to light. The imagination enables those who receive the disapprobation of their fellow-men, during these great epochs of change, to so clearly hold in mind the future benefits evolving out of the disagreement that suf-

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ficient force is created within the individual, through use of the imagination, to sacrifice even life at times to the cause. It is thus more noticeable why it is necessary that human nature should create out of the work accomplished in this world individual approbation.

With the spread of toleration and a growing sense of justice human nature will seek with ever greater diligence to grant approbation rather during life than after death, and thus will be afforded an ever greater stimulus to those who would seek to develop individuality to the highest point to which the force within and conditions without will permit.

All work, accomplished with honesty of purpose brings with its execution feelings of pleasure which increase the potentiality of the force seeking to advance.

Work is the utilization of the environment for the purpose of nourishing the force human nature so that the potentiality of this force may continue to increase and so resist dissolution.

The evolution of human nature and the parent or environment have ever been forcing into consciousness laws which had greater

regard for the whole, hence nature has ever fostered a tendency towards the good.

The following definition of choice considered from an evolutionary point of view becomes compatible with good. "Choice springs from that fundamental property of organic element by which what is desirable is sought, what is painful is shunned." Human nature when it becomes capable of weighing more involved feelings often comes to the conclusion that what the future holds in store is more painful than the pain which intermediate action would call forth. Thus it is that intermediate action may call forth incalculable pain and even death that what is desirable may be secured and what is painful may be shunned.

An over-development of each and every organ during its advent characterizes the evolution of the human being. It is only in this way that a new organ can come into existence and make its individuality or special use known.

The advent of a new organ in any organism calls for an ever stronger feeling to grow up throughout the whole that for a more conservative interaction to take place between itself and the environment there must

be united action in developing that which one organ had incidentally discovered led to its special good. This interest which at first is incidental, gradually gains recognition from the other organs as each in turn gradually discovers some benefit accruing to itself through indirect use of the new interest. It is thus that each organ becomes interested in this new means of betterment and seeks for a more direct control. The corporate interest or tendency which grows up within the organism eventually leads to concentrated action in developing that special feature which one organ discovered was so beneficial in the struggle for existence. Thus gradually the new function of an old organ, through the unusual amount of nourishment furnished it, grows in strength, and eventually parent and offspring separate, and the offshoot through its special use becomes a new organ.

Thus a common organ has been evolved which performs for the whole organism that which it did in its infancy for only one organ.

A new organ prior to its birth and during infancy calls for excessive nourishment from the whole organism. The organ, which discovered through an excessive interaction taking place between itself and the environ-

ment, a new means of caring for its person, was enabled to make this discovery only through having greater vitality and strength than any predecessor.

During the growth of a new organ more and more nourishment is called for from the parent, until, with the fuller growth of the new, the drain upon the whole becomes too great, a reaction is brought about, and the new organ is forced to care to a greater degree for itself. This reaction throughout the organism establishes between the new organ and the whole a workable relationship. The old organs greatly profit, through the advent of this new organ, in that their functions become ever more distinctive, each becomes more vitally connected with the whole, and waste is lessened.

The development of any new organ calls for that organ establishing its individuality, and through proving its personal worth to the rest of the organism it finds its mean level, and is thus enabled to work in harmony and towards the advancement of the whole.

Organic life possessing a slightly developed nervous system brings into this world new organs which call for a degree of care after

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birth. In some cases the life is sufficiently developed at birth to cope with the environment.

The more highly developed nervous system calls for an ever increasing length of time in which it may gradually develop and learn to care for itself. A more developed nervous system calls for a greater length of time for development, but at the same time each one of the stages of development is being somewhat shortened. Due consideration not being given to the change taking place in the human nervous system leads to an excess of theory being demanded from youth, which leads to reality becoming less and less a factor of life, and at last the nervous system becomes overtaxed.

Although the care of the human being extends over such a long time, this care, with the progress of civilization, has been calling for less and less negation on the part of the parent. The parent entering into the feelings of the child acquires a growing appreciation of the child world, and thus finds pleasure in that which pleases the young. The parent through entering into the lively feelings of youth is enabled to enjoy life to a fuller extent and continue young in spirit,

and secondly it is in this wise that the friendship of the child is held and its confidence gained.

The human being in living over the past through the instrumentality of the young is being forced to relax and change his world. If there is no opposing force, old age takes place at a far more rapid rate. The increase of common interests between parent and child leads to a growing toleration on the part of both, an increasing love and devotion, and the desire that each should bring to light the very best that the other possesses. The parent will be forever seeking to develop the personal responsibility of the child through giving ever more independence, knowing that such toleration will lead to the deeper love of the child for the parent. Thus it is that the parent is so often forced to go directly opposite to a prevalent desire, and this sacrifice of the present to the future is only possible when the future good of the child stands out so clearly that it offers a check to the present desire.

The gradual concentration of interest of the whole organism on the development of any new organ is unconscious, for, as Bergson says: "What interests us is the

immovable plan of the movement, and not the movement itself." No clear relationship having established itself between a developing organ and the whole organism, all organs become interested in discovering the worth of the new in the struggle for existence. Thus each organ becoming ever more interested in the development of the new loses sight of its neighbor, and at last, through using up so much energy in seeking to make use of the new organ, leads to the creation of a general unrest throughout the organism. This reaction throughout the organism results in a conscious recognition of the cause which prompted the unrest, and hence through this closer scrutiny each organ sees its true relationship to the new organ, and new light is shed at the same time upon the neighbor. The new organ in turn discovers its own power, and thus the whole is enlightened and better enabled to interact with outward forces.

The evolution of a new organ into conscious form is distinguished by a universal reaction throughout the organism. This reaction has been brought about step by step, and so in conformity with the demands made by the environment, that a true understanding

has not been reached, which will allow a clear relationship to establish itself between the old and the new, and hence of the union to the environment. The reaction forces the reality to establish itself so that harmony may reign supreme throughout the whole. It is this reaction which has so held the attention of human nature during the ages through the multitudinous examples, and forced the belief into conscious form that a new organ came into existence in a moment. It is thus that human nature secured proof for the miracle, and also for generation. Any new organ before being consciously recognized will have been in existence a long time and called for excessive use to bring about its recognition, thus enabling it at last to assume its proper place.

The laws of evolution thus disclose the methods adopted by all life during growth, showing how natural checks are raised which prevent corporate interests from being carried too far.

The growth of humanity and the environment being ever more productive of good, all laws conforming with the dictates of this development must lead towards the same goal.

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All the religions of the world have been embodied in laws which were suited to the comprehension of the body politic and tended towards the furtherance of happiness.

Science as a director of forces clothed in laws has ever tended towards discovering for man his place in nature through compelling him to scrutinize nature with greater care.

The gradual evolution of moral suasion in the world found conscious form in the spirit or soul, whose nature and origin are divine.

The beauty and wonder of the spirit appeared so incomprehensible and unfathomable that human nature was forced to care in some special way for that which embodied such vast wealth. Hence a future state was conceived which would offer beauty and peace as the final reward for all honest struggle.

The advent of a future state at once set on foot a tendency towards the working out of a great democratic ideal on earth which should care for those who struggled and so make the future assured.

This future harbor of peace was possible of attainment by all through diligent struggle, and the body was no deterrent. It was sin which would prevent the spirit from reaching

its ideal, hence if this spirit were born possessed of sin there would not be given the equal opportunity to all of reaching the haven at the end of life's journey, and one would have an advantage over another. The spirit being considered omnipotent it was necessarily conceived as entering this world free of sin that all human nature might start unfettered in its struggle to rise.

The gradual development of the soul into conscious recognition forced two great democratic principles into prominence. The one made it plain that the ultimate and final reward was the same for all who conformed to certain prescribed laws. The other declared that the commencement of life was identical for the spirit or soul of all.

The two great democratic principles have been accumulating power through the ages, ever seeking to make human nature more assured of the hereafter through enabling the use of given talents to the best advantage, and ever seeking to make earthly happiness assured that the future might thereby be cared for. These two moving forces have during the ages been leading towards the promotion of interests which would bring about equality so that the present and

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future might be assured to all. It thus becomes plain why the human spirit was conceived as being born into this world free of sin.

Evolution says there are three factors which permit of the existence of the force human nature: the union of the two elements which comprise the force, and the environment or parent furnishing the nourishment, the one set of molecules ever seeking to care for the future, with an accompanying desire to harbor that which the environment offers, and so increase the potentiality of the force. The elements possessing the greater amount of constructive force having secured the upper hand during growth allow a clearer relationship, as maturity approaches, to establish itself between the two tendencies, so that eventually each becomes lost in seeking a common goal which has been discovered. The weaker tendency, or that which would have regard but for to-day, has been compelled to recognize the superiority of that which would care for the future and through united action seek to care for the good of the whole. The two tendencies must of necessity always exist, because if there were no opposition to that which would have regard

for the future the present would become neglected, just as the future would be lost sight of if too much regard were given to the present. Thus neither tendency can be altogether satisfied, and progress will be in proportion to the willingness of both to give away when the advance of the whole is at stake.

When both forces within human nature are working in harmony and justice reigns, one part of the union holds in check certain tendencies that the other part would carry to extremes; thus through interaction between the two forces justice is evolved and progress results. In proportion as the union is enabled to recognize the justice of nature's laws, so will they be adopted as the basic principles for action.

Human nature at periods falls in more closely with nature's laws and progresses, at other times departs from nature's laws and so brings about discord.

Evolution is ever making plain that the expression of individuality demands confirmation with nature's laws in excess of negation, and that for human nature to increase her potentiality there must be effected a preponderating tendency towards

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the adoption of the laws laid down by evolution.

Human nature, which is the result of ages of interaction between herself and an ever changing environment, has called for much conformity and non-conformity with Nature's laws, but, taking into consideration long durations of time, always a preponderance of conformity because civilization has advanced.

Conditions are ever making more plain the need of toleration, which is the companion of the broader democratic spirit, so that the troubles of the day and age may be faced. Toleration is the force residing within human nature, enabling the past, present, and future to unite in rendering a decision as regards the matter in hand. Memory and imagination, each of which is so dependent one on the other, are of course called upon for aid in this crisis, and as each has been accumulating ever more force during the ages the time has come when this stored-up energy should be used in the most constructive way if toleration is to become the ruling factor at this time and during the ages of peace which are to follow.

The inability on the part of human nature to control her corporate interests so that

they might be prevented from overstepping the mark forces into consciousness the reality that humanity has been passing through her infantile, childish, and youthful periods, and that this world-wide reaction is an individual claim on her part for conscious recognition of the reality that she is full grown and should be allowed to assume the responsibilities that that stage in development calls for; that with a conscious recognition of the kinship existing between all force harmonious action may be brought about which will lead to progress throughout the world.

Human nature is distinguished at the present time by various bodies of people whose beliefs and customs are in a very dissimilar state of development. These beliefs and customs, however, are suitable to care for the human nature which is in that stage of development, and therefore demand respect.

The realization is borne in upon human nature that this variety of beliefs and customs is due in great measure to climate; that certain climates foster greater vitality and more rapid growth than others. One climate may not possibly be able to nourish the vitality which a more favorable climate

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would call forth. Hence to force the ideal of one climate on a climate which cannot possibly find the means for supporting such vitality gradually leads to a state of waste in both climates, the vitality of the more favorable climate being used up through expending its energy on a hopeless task. Thus human nature is having borne in upon her the reality that rapid progress leads to great waste; slow progress leads to conservation. Slow progress calls for theory and practice proceeding hand in hand to a full degree, or the teaching of others to teach themselves; rapid progress calls for the teaching of others.

Human nature that has customs and beliefs ages in advance of another people is not fitted to teach this undeveloped civilization to progress slowly, because the highly developed human nature demands such rapid progress that vast waste ultimately results.

That human nature in a lower stage of development may profit from the example of the higher stages slow progress toward the higher ideal is called for, which will allow the nervous system to discover reality in the environment, and through being forced to meet the reality gradually develop the

nervous system and in turn the great centers, the brain and the spinal cord. This slow development calls for the rising of the stronger man from out of the ranks of this lower stage of civilization, and through force of example joined to the desire that all should progress gradually leads them on to a stage of development in advance of that which they know, this strong man not seeking to reach the highest stage of civilization in a lifetime. Then again this stronger man is not acquainted with the highest form of civilization because he could not possibly have a nervous system that would react truly to the demands made by the higher stage of development. This stronger man slightly in advance of his fellow-men incites a comprehensible degree of emulation, and he in turn finds the approbation of his fellow-men sufficient recompense for the effort expended. The mother who is so bound up in her child, out of regard for the child's future well-being, and hence her own well-being, is willing to exercise unlimited patience in gradually allowing the individuality of the child to develop.

Slow progress has for its companion contentment and harmony; rapid advance entails waste and discovers fewer stages of content-

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ment, for the continual seeking of a goal so far in advance of the nervous system leads to artificiality and a gradual breaking away from nature's laws.

Human nature accepts with gladness and benefit that which is compatible with its power of assimilation. Nourishment offered regardless of age has little reality, therefore is theory and is bound to lead to waste in the long run.

Human nature is ever learning that theory and practice need to go hand in hand as far as possible in order that the reality evolved may establish ever new vantage points from which to make another start.

The child inheriting in embryo a highly developed nervous system passes during the growth through all the bygone stages of civilization. So rapid is this transition and so changed is the environment that the parent distinguishes little relationship between this growth and the growth of the human race. Recognition of this passage of the infant through the different stages of development of the human race will give an entirely new incentive to the desire on the part of the parent to understand the past, for there will be found practical application of this under-

standing in the home and in the state. The highly developed nervous system which in its embryo state lies comparatively dormant calls for proper interaction with ever changing outward forces that the different organs may develop. Some organs in the system must in infancy be stronger than others, and just as the weaker must not be allowed to gain control, so in turn must a check be held over those which would secure too much sustenance.

The province of education is to seek to lead the child to develop the faculties in the order followed out by human nature in her rise through the ages. Education through natural checks or the directing of interests into new channels prevents the child from calling in bitter experience as a guide to discovery, as was found necessary when considering human nature as a whole. Some of the organs in a highly developed nervous system must be somewhat weaker than their neighbors, and hence call for extra exercise and nourishment that the whole may advance.

Human nature must recognize, if justice is to be the ruling factor in life, that the highly developed nervous system is not the work of a day, but is the result of ages of

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struggle in which success has been the keynote.

With the advance in civilization man's interests take into consideration larger and larger fields of action, and he in turn being forced to have regard for a more extended whole so shapes his actions that they will have regard for this change.

Survival of the fittest, has been long recognized as the dominating law in the animal kingdom. This law has not, however, been consciously recognized as governing the spiritual world, because human nature has so closely associated physical force with it that she was unwilling to recognize the dependence of the one on the other.

Progress throughout the ages has called for the general development of moral and physical force, one being dependent on the other for growth. Thus the survival of the fittest in the struggle for human existence has ever been calling to the front that people whose laws were best adapted for advancing the interests of physical and moral well-being through the continually holding in mind of a common goal, and thus erecting a stronghold which would prevent a state of growing antagonism to exist between the two.

Considered from an evolutionary point of view, the survival of the fittest is compatible with the desire for the expression of individuality and the striving towards a goal of good.

Evolution makes the demand through necessity that human nature seek the good if she would grow. Change in the conditions of the environment lead to change in the demands made by necessity.

Religion through definitely formulated laws explains the results taking place through interaction between forces garbed in the clothing of human nature. Matter or force in a concentrated and unconscious state was to a great extent exterior to the field considered by Religion.

Science through definitely formulated laws has gradually uncovered new existing relationships between forces active in the universe.

If Religion could be brought into the realm of matter there would then arise some ground which would enable comparisons to be made between the laws of Religion and the laws of Science. Religion couches her force in the form of soul which she considers outside the realm of matter.

If the soul could be brought into the realm of matter and force, and it could be shown

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that the soul is the result of the interaction taking place between force and matter during the ages, then the grounds enabling of comparison would be furnished and the soul would fall under the laws of evolution.

Consciousness during its earlier stages is the development of feeling in nerve fibers to a degree which calls for some form of expression, and this expression was eventually found through contraction of some part of the organism. This contraction repeated throughout generations gradually established memory in the feelings, which allowed some form of relationship to grow up between the external stimuli, the seat receiving the stimulus, and the part which reacts. The nerve center or ganglion, which holds accumulated force in concentrated form, is the seat of the memory.

Muscles gradually develop in the animal kingdom which allow of fuller control of the body. In proportion to the amount of feeling conveyed to the ganglion does it exercise its power and bring about a greater or less contraction of the muscle. Hence through constant exercise a ganglion becomes able to distinguish to an ever finer degree how much power to set free. Thus is to be found within the ganglion the embryo of the human brain.

A ganglion gradually becomes able to weigh the feelings brought to it over nerve fibers and tell what reaction should be brought about, and here is to be seen the first glimmering of an understanding of object or external stimuli by subject or ganglion, this being the result of ages of interaction between force and matter.

The next step in the advance of memory is seen when two ganglion centers possessing an innate desire to conserve energy, and with like seeking like, recognize a feeling of kinship and draw together. Thus a common center becomes endowed with sufficient power to respond to the external stimuli, affecting, we will say, either the seat of the sense hearing or seeing.

Ages must have gone by before memory within the ganglion center, connecting say the seat of the sense hearing with the muscles, in the leg, and the seat of the sense seeing with muscles in the leg, discovered that the movement of the leg was done the same under all conditions by the producing of greater or less tension of the muscle in response to external stimuli; also that the nerve pulses sent out from the two ganglion centers to affect the two muscles in the leg

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were the means of generating feelings of a like nature. Thus in time the two ganglion centers recognizing this relationship in feeling would naturally draw together and seek a common center, which would do away with one line of efferent nerve fibers. Thus the next step in consciousness and memory is the power acquired within ganglion centers of being able to distinguish a relationship between feelings.

Seeing and hearing having discovered a common ganglion center, there must have taken place an increased power of memory through this union. The common ganglion has in accepting the responsibility of responding properly to the senses of hearing and seeing acknowledged an understanding of the feelings generated by the external stimuli effecting hearing and seeing, hence possesses memory and some understanding as regards the objects which generate these feelings. Thus one ganglion is entrusted with the knowledge of two and with a greater power of conserving energy.

As the nervous system becomes more complex and feelings are increased due to the necessary reactions, the organism is forced to react to an ever increasing number

of stimuli in an ever greater variety of ways. Relationships between these feelings grow with the increase of feeling, and a common center is ever more sought, and memory is constantly promoted.

Memory commences to evolve into conscious form when the relationship existing between feelings becomes expressible in some form of muscular action that can be recognized by some other member of the same family in the organic world. Feeling and muscular action, through long ages of association together, gradually establish such a close relationship within the body of a member of a family that when the muscular action takes place in the body of a neighbor this muscular action on the part of the neighbor generates the corresponding associated feeling within the body of the spectator.

This memory residing within feeling is clearly shown in the dog running away in fright from his colleague, who has been hurt and is yelping from pain.

The animal kingdom in its higher stages of development calls for an ever more complex nervous system, which in turn necessitates a greater number of reactions to a greater number of stimuli. The feelings generated

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within a growing nervous system are ever on the increase, and the relationship between the feelings in ever becoming clearer promotes the growth of memory.

With the growth of memory there arises the necessity for expressing one of two feelings. When the nervous system has arrived at that stage of development in which reflex action becomes possible then the expression of one feeling, or reflex action, permits of the survival of the organism.

Gradual development in the animal kingdom leads to a muscular action being caused which has regard for two or more feelings and allows of a similar organism weighing the feeling generated in its own body by its neighbor's reflex action, and thus permitting it to react in a similar way, in union with its neighbor, to a similar outward stimulus.

Memory is a register of feelings which in the higher developed nervous systems become expressible through some muscular action which necessitates the comparison of one feeling with another.

Feelings generated through variety of experience gradually find a dominating feeling to exist, this dominating feeling being indicative of the relationship existing between the

two distinct forces working within every human being. In proportion as the feelings become stronger and so add to the strength of the dominating feeling or spirit, there is a growing tendency for action to be prompted in the main by the dominating feeling.

A constructive feeling becomes dominating in an organism only when the channels of feeling which combine to make up the main one have gradually established to a degree a harmonious understanding among themselves, which enables the good of the whole to be continuously held in mind, and offers a check to too much thought being given to self or the present.

Freedom of action depends upon freedom of feeling, and with a greater amount of feeling goes the possibility of a greater expression of that feeling in a constructive way. Thus will power, character, bravery, sense of justice, etc., all spring from that dominating feeling which controls life.

The superior memory which man has acquired through ever increasing interaction with ever increasing forces has carried him into a kingdom very distinct from the animal world. Thus memory has been built up through certain feelings having become asso-

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ciated with certain muscular actions. This muscular action gradually acquired an understanding in the memory of the feelings of the same species, the close association between feeling and muscular action forcing the one to become ever more a part of the other.

Muscular action in response to feeling gradually finds in man a fuller outlet through speech.

Speech being discovered to lead to a greater conservative interaction with the environment, all interests gradually become concentrated on the development of a new organ, which could be used by each separate organ as necessity demanded. Thus for ages the development of language became a dominating and ruling interest.

The question arises as to how speech became so highly a developed function with man and so slightly developed in the rest of the animal kingdom. In answering this question it becomes necessary to have recourse to the natural law governing the generation of any new organ in an organism.

We will consider some member of the monkey family to have been a possible ancestor of man, although this is very difficult to

determine, as so many ages have elapsed since the tendency towards a fuller development of speech secured the upper hand in man and marked a divergent state to which each would become less and less related as time went on.

The present monkey family is characterized by the variety of actions performed, and this of necessity calls for a complex nervous system. Just as one human being having vitality in excess of his neighbor attacks new outward forces, which procedure leading to discovery better enables him and all his kin to live, so some organ in an organism is bound to be favored with excessive vitality, hence in performing more work than its predecessor it is bound to meet new conditions in the ever changing environment, and therefore it is bound to make some discovery which will better enable it to carry out its duty. A discovery through which one organ profited would indirectly be beneficial to the whole, and thus the whole, gradually taking ever more interest in the new and furnishing increasing nourishment, would be forced to increase the interest, because the demand for nourishment on the part of the new would be continually growing. At

last the new would become sufficiently developed to care to a greater degree for itself, and so would be forced to separate from the parent, the parent refusing any longer to furnish so much nourishment. The new thus becomes an instrument which the whole can use, and at the same time makes ever more special the functions of the other organs.

The monkey with its highly developed nervous system would be a very likely member of the animal kingdom, enabling one organ through excessive vitality to discover the advantage to be derived from expressing feeling through muscular action that would produce sound. This discovery, taking unto itself increased interest and setting on foot a tendency towards the development of a specialized organ of speech, would be a very natural point at which man and the monkey family might diverge.

A new organ could never develop unless there was a general growth throughout the organism as a whole which allowed one organ to have greater vitality than the others, but not such an increased amount as would weaken the whole. This extra amount of vitality would permit of discovery through a

greater amount of interaction taking place between it and the environment. When too much vitality is sapped from the whole to foster discovery, reaction takes place, due to a general growing depletion throughout the organism.

A fully developed organ at different periods and under changed conditions finds itself of less use, and hence in time a tendency will grow up throughout the organism which would seek to do away with this organ which has become rudimentary. First one organ in an organism which has gradually grown weaker through having nourishment sapped from it to support an organ which was no longer caring for itself, seeks to separate itself entirely from this parasitic organ. The one organ that has been detrimentally affected through numerous succeeding generations gradually grows weak in turn, thus bringing about a double drain on the whole. This weakened organ at last realizing fully the cause which has led to its depleted state summons up enough energy to make a desperate effort to free itself from the persecutor, having by this time secured the sympathy of some of the older organs, because they have been feeling more directly the

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effect of the parasite, and had noticed what the parasite was doing to their fellow worker. The down-trodden organ securing enough strength to rebel severs all connection with the parasite. Some of the older organs are so pleased at this victory that they furnish more nourishment to that organ which had been weakened, with the result that the weakened organ becomes unusually strong and the chief mover in the driving out of the parasite. The stronger organ ever becomes stronger, for no longer tormented by the parasite it is enabled to prove more clearly than any of the other organs how much better it can survive under the new conditions. Thus the stronger organ gradually takes unto itself increasing interest with the accompanying increasing nourishment. A tendency or corporate interest thus grows, which would drive out the parasite by degrees. One organ after another severs its connection with the parasite, and with the opposing forces becoming ever stronger the parasite is able to secure less and less nourishment. At last the parasite is drawing nourishment from but one organ, this being the oldest organ in the body, which naturally has the greatest sympathy and cannot realize as well as the younger organs

the benefits to be derived from the changed conditions.

The one oldest organ and the parasite grow weaker and weaker together, but the one old organ is of vital importance to the life of the whole organism, and through its weakness is bringing about a condition prompting reaction throughout the whole organism. This reaction compels the old organ to give more consideration to the newer organs which have so profited through separation from the parasite, and at last the old organ, being compelled to see the justice of the claims made by the younger organs, the younger organs being able to offer such a host of examples, becomes willing to sever its connection with the parasite, and with a general reaction throughout the whole all forces are directed against the parasite which, being unable to secure nourishment, disappears and a condition of harmony is restored.

If an organism has but few organs in its body there can take place but few feelings, and it is unnecessary that those feelings should find expression in order that the animal should react to outer stimuli in a conservative manner. For if there are but

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few feelings which can take place there can be very little change that those feelings can require for life to progress, because the feelings would be so limited in their relationship.

Thus the higher developed the nervous system, the greater the necessity makes itself felt for some way of expressing that feeling which will receive recognition in the outer world, recognition of this feeling in the outer world enabling of coöperation in the accomplishment of a common purpose.

The growth of the nervous system throughout the animal kingdom is accompanied by a growing need on the part of each organ for expressing through muscular action its function; thus there grew up a preponderating ruling call for some organ that would produce sound. Under this dominating influence, one organ in the body favored with an especially great amount of vitality, which in turn led to an excessive interaction between it and the environment, discovered that sound was beneficial in the struggle. It would be given to one of the newer organs which had an excessive amount of vitality to discover the advantages to be derived from sound. This extra amount of vitality would enable the advantage to be gradually forced

upon the recognition of the older organs through the tangible examples of its usefulness. A closer relationship would spring up between the organs which had adopted the new means of protection in the struggle for existence, and thus in time language would evolve as the function of the new organ, and would become the greatest factor enabling of the survival of the fittest in the struggle for existence.

With feelings ever increasing in complexity, accompanied by the growing necessity for a common means of expression, speech was forced into existence.

Consciousness is thus a gradual evolution, first finding entrance into life when feeling became expressible through muscular action that would convey to another animal of like nature some understanding as regards the feeling that was finding expression. Highest consciousness is found in the truest portrayal of feeling, necessitating not merely memory of facts, but comprehension of the causes which led up to the culmination of the movement seen in the fact. Thus consciousness and subconsciousness are part and parcel of the same, namely feeling.

Feeling has gradually evolved into con-

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sciousness through the interaction taking place between force and matter or force and force. Feeling is thus the result of ages of interaction between force and matter or force and force.

Consciousness considered from an evolutionary point of view thus finds expression in terms of matter and motion.

The establishment of a relationship between consciousness and matter and motion lifts the great barricade existing between religion and science, for now force and matter working in religion are comparable with force and matter working in science.

With Science and Religion united it becomes our duty to see what the union can do for humanity.

PART II

THE SOUL

THE Soul is the beauty of peace which has slowly blossomed into being. The unfolding of this beauty has led the sunshine to penetrate deeper and deeper into its very essence and tinge its wonder with increasing variety of color.

This wealth of stored up sunshine out of the ages gives forth in turn a divine light, which so distinguishes humanity from its surroundings, and through its brilliancy and color so bespeaks noble nature, that its very presence forces recognition of the ways which have led to its construction, and thus instead of needing force to compel its recognition all ways would seem to lead through interest, and the ways in turn being paved by this gladsome feeling would cause the paths to reflect the means whereby the goal was attained.

That the Soul might continue through the ages to cast a light upon a road which would

lead to closer communion with all nature, a sustaining power of untold wealth was unearthed. This sustaining power is found in the beauty of peace, which while ever growing in splendor has been attended with an increasing difficulty of attainment. Compensation has thus accompanied the greater amount of effort put forth.

Ideals have prevented human nature from ever resting satisfied.

Even the beauty of peace does not call for rest, but rather for the play of constructive feelings which have grown so attractive through exercise that they have forced their companions who would disregard their presence to exercise toleration and join forces in the seeking of a common goal, the joining of forces in the seeking of a common goal allowing of a gradual entry into a limitless realm of peace and beauty in which the aspirations are buoyed along on the crests of the waves of an endless and rolling sea and always find the stored up sunshine within reach even during the most difficult crises.

This ideal harbor or good of the whole, gradually forcing into light its wondrous advantages, leads more and more souls to seek its waters for refuge.

Struggle has forever generated within human nature feelings which led to the discovery of beauty. Beauty is joy bubbling into life, nourished by the reflecting rays which the object of adoration casts over all life.

The sea which has been the sustaining power of a people and nourished them through the ages binds this people closer and closer to its very being. Endless days of patient waiting play over its expanse, seeking to discover the course of the ship or the course of the friends on land. When the wind and waves and all the elements are in conflict, do not the stars and moon and sun, when they later put in an appearance, seem to have some prophetic knowledge and thus become a solace and help through the long hours of waiting?

The mariner far away on a hazardous voyage is continually wafted by means of the stars and other elements of nature to the completion of a successful passage with its ultimate port of peace and happiness. And does not this port make the whole struggle worth while?

All the feelings of fear which have been conquered in the performance of duty are lost in the joy of the ultimate goal or return,

which is enshrouded in those feelings prompted by success and achievement. Do not the winds and waves and stars and sun, which have continuously mingled their influence with the strivings and longings and fears, suddenly lose their oft repeated saddened aspect on the return to the harbor, and a tumultuous joy, which overshadows all, tinge home, stars, ship, in fact the whole world, with the beauty of peace?

Wonder there is none, that nature has gradually grown up through the ages to have a beauty of peace residing within her that surpasses all understanding.

Recognition of this silent power within nature reveals the capacity of the individual soul to realize the wondrous struggle made by humanity to climb up and up into that boundless expanse of freedom and light. Still more, when the individual discovers this silent beauty in the world, does it not signify that he or she has made a gallant struggle and won? For otherwise the beauty of nature, which is the evolution of contrast, could never have evolved as truth. Thus beauty is something that grows, and is born out of struggle, and gives to life the bloom which is the embodiment of happiness.

Beauty is that something in all nature, human and inanimate, towards which the soul in us is always reaching out, in its effort to grasp the meaning of life, the infinite. When one sees the exquisite cloud effects of a sunset, the serene beauty of a moonlight night, the wonder of the snowclad mountains, with the contrast of the fertile valleys green with verdure and blossoming with flowers; something within us which we call the soul reaches out to all this beauty, longing to make it our very own, to become a part of it. We feel that all that is most lasting in us, most ourselves, goes out in a measureless desire to merge itself with nature's exquisite expression of herself.

The beauty of peace has ever led an increasing number of ships to discover the sanctity of this harbor and to seek it as a resting place during all great storms.

One of the most beautiful harbors which marks the coast line of the beauty of peace is music, which allows humanity to drift out of the every day world into that inner life or expression of the soul. The music master gathers all our feelings together, causing them to enter into communion with his own and drift towards his ideal of beauty. And

is it not wonderful that each artist's ideal is dissimilar, thus offering never ending variety? Art discovers ideals which hold the attention and force the outside world to lose its power of holding the mind to strict proportions. Art allows the sum total of feeling to soar in an endless realm of wealth, which is the reward of struggle.

Let human nature realize fully that it is the power of the ideal which enables her to rise.

Ideals are the embodiment of progress, the harbor of refuge for the soul. In fact they are the soul in its noblest form, giving expression to the beauty of peace, to that longing for the fulfillment of its noblest aspirations.

Ideals look far into the future; they picture laws which allow the developing human nature to interact with the environment in a more harmonious way. Ideals are not the mere fancies of a moment, rather are they the result of the struggle of storm-tossed souls to express their feelings concerning the world they know in terms of a world that the future holds in store.

An ideal is the embodiment of hope. Hope has been ever extending its territory in that it has been giving greater opportunity to an

increasing number of people to come closer in touch with nature's laws and therefore in contact with that growing harmony which has been gradually taking possession of the world.

Recognition of ideals entails the possession of feelings analogous to those feelings represented. Ideals represent feelings which have found some outward form of expression and claim the appreciation of human nature in proportion to the vividness with which the feelings portrayed impress their reality. Hence it is that human nature enters into direct communion with ideals which, having formulated her own feelings into laws, enable her to work along with conscious laws, rather than feeling which has not reached consciousness.

Out of the discovery and expression of one's innermost feelings does one learn to know oneself and so develop the soul or individuality.

Ideals are the outlet to the very best that lies within the soul of human nature, and become most radical in appearance when they seek to portray a future which is clouded by tendencies or corporate interests which have overstepped the mark and brought

about a reign of injustice. This future ideal receives just recognition when the reign of injustice has spent human vitality to a degree which forces upon humanity the desire for peace, and thus discovers this ideal as a means to the end desired. The ideal thus pictures laws which will more fully care for the good of the whole.

A test of the vital force residing within ideals is found in the amount of effort we put forth to realize them during life.

It becomes necessary to seek to discover how ideals at different epochs of the world's history come into existence. Corporate interests or tendencies carried too far in the life of a people force that people to disregard their neighbors and to become more and more self-centered. Eventually this tendency finds its fulfillment within the being of one individual who, being endowed with a more highly developed nervous system than his fellow-men, is affected by the full force of this tendency. This individual finds that he is ever giving more thought to his own feelings, with an ever decreasing outlet, in a constructive way, to those feelings; hence a state of discontent is continually growing, which seems to be forcing him further and further out of the

world, with no apparent remedy in sight, and everything in the world seems to be helping him on the downward road. At last a glimpse into the future may suddenly awaken a ray of hope, and thus is set on foot a contrast between the present and a possible future. Gradually this habit of contrast grows, and an inward force is being uncovered, which grows in power and gradually leads the force that has been seeking to break down to furnish material that is constructive for the foundation of a new structure. Thus are to be seen two forces in conflict. The constructive force, ever securing more nourishment and strength, leads the non-constructive element of the force to find pleasure in recognizing an ultimate goal the attaining of which will be beneficial to the whole, and thus both forces are gradually uniting in the attainment of this goal. Neither force loses its individuality in the slightest but increases it many times, because toleration is being called forth and a due regard for the other's rights.

Thus the soul of a nation or the soul of an individual is represented by the dominating feeling which reigns. If the feeling is of a constructive nature, then the dominating

feeling has secured the upper hand and forced the good of the whole so into consciousness that both elements of the force are willing to exercise toleration and give way when the good of the whole is at stake. Thus a constructive dominating tendency represents two elements of a force at work, with both seeking a common goal. Hence the stronger of the two tendencies must under these conditions be considered as ruling and so promoting the growth of the whole. If that feeling within a nation grows to such an extent that it becomes dominating, which has regard not for the good of the whole but only for its own welfare, and thus caring but for to-day allows the future to care for itself, we must consider that under these conditions the weaker member of the two elements comprising the force has secured a dominating control. When a condition arises in society which allows the weaker element of its force to dominate and thus prevents the good of the whole from receiving consideration, we are forced to the conclusion that civilization as a whole is retrogressing.

The soul being the embodiment of all that we have thought, acted, or willed, a part of the nervous system and body with which we

are endowed, discloses a vital relationship with the past and present.

Entrance into existence entails with the soul or nervous system, as with the other molecules working in the organic world, first an embryonic form, which is capable of interacting with outward forces but to a small degree, and during its growth passes from an "indefinite incoherent homogenic state to a definite coherent heterogenic state." During the evolution of the soul and body, each of which is so dependent on the other, necessity forces the environment into the foreground, and says that cognizance must be taken of the beliefs, habits, and customs extant in the day and age.

The embryo soul, the embodiment of a future nervous system and body, is the result of all the past ages of interaction that has taken place between force clothed in a variety of garbs. The comprehension of the soul is limited by each individual's understanding of the past and the relationship of the same to the present and future. Thus the soul resolves itself into that inward power which makes possible the expression of feeling brought about through interaction with the environment. Hence it is that every word

we utter, every action we perform, has some connection with the past ages, and is the embodiment of all those souls that have preceded and made possible the existence of this individual soul.

We will consider for a time the realm in which the soul works, and thus derive a clearer comprehension of its reality.

That what is good for the whole is good for me should be one of the underlying principles governing all decisions in every day life, would seem rather idealistic to many and therefore impossible of adoption, but closer scrutiny will disclose the fact that this principle is adaptable to every walk in life. Justice is the embodiment of all moral law, hence it matters not how small the question to be considered, if justice receives recognition there must ensue a general benefit to the world at large; hence the principle that what is good for the whole is good for me finds fulfillment in this case.

Some there are whose world comprises a limited territory and forces them to become "so intent on the separate life of individuals that they cannot grasp the notion of a community as a whole—cannot see the forest for the trees." Others may live in

a world of vaster extent, but justice can be put into practice in each world to that degree to which the individual's comprehension gives sanction. Steady endeavor to coerce justice gradually evolves an understanding that fuller application of justice calls for an ever growing comprehension of "Man's Place in Nature." Hence in the realm of industry time will necessitate labor and capital exercising mutual toleration, through each gaining a fuller and juster comprehension as regards the relationship that should exist between the two that the whole might prosper.

Our next step will be to trace out and see to what extent the individual comprehension of the whole can become a reality and thereby a guiding principle of life.

Comprehension of the whole would seem to be in itself an evolution starting at nil and gradually embracing a broader and broader understanding of nature's laws and their interrelationship. Nature's laws first find fulfillment through unconscious interaction with outward forces, which interaction gradually evolves into consciousness laws which allow of the interaction between the forces to take place with less waste, and

thus acting as a beneficial director they gradually receive recognition and sanction by the majority.

Certain laws are adequate to care for the interaction that is taking place between human nature, and the parent or environment, when they are in a certain stage of development; but as time goes on and both parent and child change, the director no longer receiving the same recognition as formerly, is forced to give recognition to the general feeling that is spreading, and at last, when this feeling becomes strong enough, he is compelled to supplant his old laws by new. The conclusion of this war will of necessity bring into being new laws to take the place of the old, which have proven themselves inadequate to work in harmony with the human nature that now exists.

One of the great questions arising for settlement in this war is the right of any one nation to claim absolute supremacy for its beliefs and customs. If this right is no longer to exist, must not these customs and beliefs represent the will of the majority of those nations which stand for the highest state of civilization? Should not such a body of beliefs and customs arising in the

Western world find an opposing force growing up in the East, which will prevent the West from overstepping the mark in the long run? The East and West would benefit through the growing interaction that would be the outcome of these two forces aspiring towards the reaching of a goal which had the good of the whole world in mind.

If the war is to settle the questions above enumerated, the world is having forced upon it the general acceptance of the doctrine that truth is in a state of evolution, like all the other phenomena of the world. Thus if the greatest questions before the world are to be settled through fuller compliance with nature's law, which says that what is good for the whole is good for me, then must the principles underlying nature's law find general acceptance in the outworkings of every day life. Thus we approach nearer to a means for promulgating throughout the world an ever growing altruistic spirit, and the spreading of a religion of understanding which holds that "a mutual toleration, based on respect for the various idiosyncrasies of man," ought to be the basic law of nations and mankind. Thus the unconscious truth that has been working itself into

existence since the advent of man, is at last being formulated into a conscious law making evolution a condition of truth.

Just as the soul of an individual has more ways of expression than ever existed before, due to closer communion with an ever growing individual world, so nations in the future will gradually be enabled to express their individuality to a greater extent through closer communion with the world at large.

Thus it becomes clear that the soul of the individual or the soul of a nation never dies, so long as the force human nature retains life, and thus succeeding individuals and nations are the embodiment of their ancestors, trustees of the past makers of the morrow.

Ideals picture the feelings of the times in conscious form, and with the change in human nature there at the same time takes place a change in regard to what the future holds in store for man.

And here we will seek to see how each idealist is a natural stage in the progress of civilization, and depicts the times. The reason for his being able to depict the times in a clearer way than other individuals, is due to his having entered into vital conflict with the tendencies of the times which have

been carried over the mark and have brought about a reign of injustice. He whom civilization has endowed with a more highly developed nervous system than his fellow-men, would naturally feel more keenly the great conflict growing out of the laws which were no longer adequate to act as director. Out of such individual conflicts, and national conflicts, must evolve new discoveries. Thus we see the portrayal of individual struggle throughout history, also the struggle of the soul of a nation.

Idealists, statesmen, reformers, etc., are those who have in one way or another entered into vital conflict with nature's laws, and with the resulting experience have thrown their past far into the future, and using comparative observation have evolved some scheme or order fulfilling the demands of the human nature of the future.

Thus each individual must needs formulate an understanding of his past, as time goes on, that he may be enabled to look more clearly into the future, with more assurance, and with greater resulting benefit to the world.

DEATH

LIFE is an ideal, a star in the heavens, which calls for a continuous increase of its brilliancy, in its highest conception, from beginning to end.

Dissipation of this star compels one for the moment to become lost in illimitable space, and then one discovers that at the parting of the ways such solitude will not be allowed, for the human mind in so accustoming its thoughts to be dissociated from its own being has formed a habit, which compels recognition of self in terms of the outside world. The inevitable having thus become a co-partner of the mind, through years of training, has so furnished happiness and success that, as a result, it is impossible at the critical time to dissociate happiness and success from the inevitable; and so the departure of the star will be seen in terms of the other stars that illuminate the sky, and such will be the brilliancy and complexity of the rays radiating out from these other stars

that this illumination will hold the human mind spellbound, and it will be during this period of exaltation that the star will cease to shine. Its presence, however, will be indirectly felt so long as there are other stars in the heavens.

"MAN'S PLACE IN NATURE"

THE ever-evolving revelation of "Man's Place in Nature" is accompanied by closer communion with the world at large, and affords increasing opportunities for the manifestation of individuality.

Human nature regarding the pressure of necessity as its boon companion must needs lead the individual to discover that only through bringing his latent powers into contact with necessity will a due stimulus be given to an ever greater development of the talents.

Many walks of life must look for that stimulus prompting due exercise of one's faculties to the erection of a moral stronghold so held together by interest and that ever-evolving clearer relationship between the individual and his environment that with his latent powers welling up, from the unconscious into conscious form, their further development will be fostered by the moral stronghold having acquired sufficient strength

to force them into closer contact with the world.

A concrete example will make clearer the great moral uplift to be discovered in necessity. Consider an individual who has inherited a highly developed nervous system in embryo, and finds himself in an environment which exemplifies a stage in civilization long since passed through by the majority of civilized peoples. If the individual endowed with these superior faculties has these faculties developed through entering into competition with the men of his inherited environment he will evolve into a constructive agent, and coming to a just appreciation of that which the environment offers will proceed through the law of association of ideas to unite this knowledge in some new way with some of those laws working throughout nature. He will thereby evolve a clearer understanding of "Man's Place in Nature" and raise somewhat the level of the civilization of this environment. Take the same individual and place him in an environment commensurate with the demands made by the more highly developed nervous system with which he is endowed, and at once he is forced to enter into competition with discoveries ages in advance of

those offered by his natural habitat, and in order that he may compete in the struggle for existence he is forced to first assimilate this advanced civilization, and hence his faculties through necessity are developed far in advance of that which would have been the case had he remained in his original environment. Thus civilization makes plain that for the fullest development of the faculties an external stimulus must be taken into consideration.

Recognizing the above conclusions, the question naturally arises as to the choice of the environment which will give the greatest stimulus to the development of one's latent powers. Does moral responsibility, where choice is enabled to exercise its powers, stipulate that the individual should escape from that environment where the struggle would be keenest and necessity would force him to the highest development of his talents?

The time would seem to have arrived when necessity is to force the world to accept and apply the theory of evolution in a manner never before seriously contemplated.

Consider Mr. Spencer's theory of evolution "By continuous differentiation and integration is formed an aggregate which while

increasing passes from an indefinite incoherent homogeneity, to a definite coherent heterogeneity." Considering this theory in relation to the world crisis which has arisen, we find that a mutual dependence has grown up among nations so that anything affecting one radiates out from its point of origin with a speed which has never before been possible. Thus a great constructive agent exercising his faculties in that environment which will lead to their fuller development can count on his movements being felt throughout the world at large during a single lifetime. Thus it would seem that the pressure of the world's need calls for a union of those nations representing the high-water mark of civilization, and so, united and working in harmony with the dictates of nature, make her an ally rather than an enemy.

We can find in this war a partial solution of that world-wide problem that has been taking on greater proportions, the underlying principles of which are shared and agreed upon by practically all. These principles, working throughout the world, have led one nation after another to advance and claim that her beliefs, customs, and government were the best that existed, and seek to force

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this culture upon the world. This God-given right of forcing your customs and beliefs upon another people was first put into practice by individuals, then by groups, and finally by nations. There are two ways of forcing one’s culture upon the world: the one calls for the use of physical force, the other calls for the use of economic conditions. That stage in the development of the human race has now arrived when it will no longer be possible for nations single-handed to say that my political and moral ideas are the best, and, holding such a conviction, force the same upon another people. Rather does necessity force a number of nations to join together and thus united take cognizance of all the beliefs and customs of the world, and therefrom evolve international laws which will coincide with the most advanced ideas as regards what is best for the whole world.

Stated in more concrete form, an individual’s moral responsibility to himself resolves itself into answering the following questions: What are my talents?

Does not necessity need to be evolved into conscious form, making its presence felt rather as that of a friend than that of an enemy?

Will it be a greater or less degree of external pressure that will call forth the greatest exertion?

Does evolution, during any of its stages, disclose the fact that a struggle for existence is not the prime mover, and that the individual feels its influence first in small ways and then in larger ways?

Since hope in the future is becoming justifiable to an ever-increasing proportion of this world's inhabitants, does it not seem expedient that it should be coupled with ideals that are ever in a state of progress, and thus foster discoveries that will benefit humanity at large?

Does not the entering into this hope necessitate the pitting of one's mind against the most advanced minds of the age working along the same lines?

Is it not through putting into actual practice your ideas as worked out in the struggle for the manifestation of your individuality with men of equal or greater talents, that the greatest good will result to humanity at large, and hence your own greatest happiness?

If human nature requires for its development hope, a something towards which it can

aspire, and this human nature is ever becoming more pervaded by that altruistic spirit which says that what is good for the whole is good for me, is it not fair to conclude that endeavor will receive its due reward, but will not the reward of the future be of an ever more altruistic nature?

Though there must continue to be grades and ranks throughout society there is no reason why these grades and ranks should not also take upon themselves a more altruistic spirit, so that every grade will rise along with the evolution of the whole. Faith in the future will be a greater incentive throughout an ever-growing proportion of the world's inhabitants because each grade will stand for ever greater good.

One of the greatest problems that face humanity at large is the evolving of a system of education based upon evolution which will better take care of that great inequality which confronts the individuals born into this world. The human being, after tens of thousands of years, is born into the world, at present, really more unfitted to cope with his environment than he was ages ago.

Evolution throughout the animal kingdom shows that the lowest form of animal life is

born into this world ready to interact, on its own responsibility, with the environment. As the nervous system becomes more intricate, a longer time is required for the different functions of the body to make themselves felt, and for a union to take place which will allow all parts of the body to work together for the good of the whole.

The human being possessing the most highly developed nervous system necessarily takes a longer time to bring that nervous system into a unified working order than any other member of the animal kingdom. The infant uses one function to a degree by itself at first, and then gradually through association discovers that the one function can be used in connection with another function to bring about the desired ends, until at last maturity is reached, when the nervous system has become so coherent through exercise that the individual is able to adapt his inner actions to these outer actions arising, with the greatest benefit to humanity at large.

The more intricate the nervous system, the longer the time that must elapse before the system and its environment are enabled to work together for the furtherance of the species.

The necessity for interaction with an ever-increasing heterogeneous environment has brought about with man the gradual evolution of a more and more complex nervous system, until the present race offers a more highly developed nervous system than any of its predecessors. Thus for this highly complex nervous system to work in harmony, a longer time is required for the development of the new nervous centers and fibers which take care of the new functions which necessity has evolved. The evolution of the nervous system of the individual is exactly analogous to the evolution of the nervous system of the human race, but so quick is the transition from one stage to another that the relationship between the two remains unrecognized in general. Also so little has been understood in general regarding the evolution of the human race that it was impossible to have data on hand that might be used for comparative observation. Another condition working against the establishment of this relationship between the development of the infant and the development of the human race, is that law which so characterizes the present state of human nature, as described by Bergson. “What interests us is the

unmovable plan of the movement and not the movement itself." As this relationship between the evolution of the individual and the evolution of the human race becomes clearer, teaching will fall in line with this theory; and as the human race progressed first by assimilating the phenomena of nature unconsciously, and then gradually evolving them into conscious form, so the individual will be taught natural phenomena in tangible form, and, seeing these tangible phenomena connected with everyday life, will evolve into consciousness the laws by which they are governed. The force of this quotation becomes apparent at this point. "For if there is a mass of subjective knowledge varying in value there must ensue a selection of the more valuable and serviceable, which will in consequence survive and constitute growing bodies of objective truth shared and agreed upon by practically all."

Considering nature's way of evolving language we discover that first came the language in an imperfect state, out of which grew general laws; so that when these laws were developed language passed from an indefinite, incoherent way of expression to a more definite, coherent, heterogeneous way of

expression. Thus if the English child has been taught at home the correct use of language he is enabled to almost formulate the laws of grammar himself, and sees much more clearly the application of the rule. Hence results a reality which almost fosters pleasure, for here is a discovery real and true. The more discoveries the child or individual can make for himself, the more impetus is given to further discovery, and in this way interest is created in building up an understanding of the civilization that has preceded us.

Teaching thus resolves itself into first holding an understanding that due consideration must be given to this more complex nervous system with which the present human being is endowed upon entering into this world, and that any artificial education averse to the laws of evolution, which have brought the human race to its present state, will prove its artificiality by its failure to satisfy human needs.

Teaching will have to follow along the lines of evolution, which shows some reality in the use of means to end, and then gradually formulates into consciousness that law in nature to which this use of means to end corresponds.

Being guided by the laws of evolution will bring about an understanding that valuable knowledge does not depend on one's command of pure facts, but on the power to compare ideas and discover their relationship, which is the highroad to further discovery.

Evolution shows that the individual is born into this world no more fitted to care for himself than he was ten thousand years ago, and really less fitted, for he has a much more complex nervous system which has eventually to interact with a more complex environment. Thus, taking into consideration the next ten thousand years, it is fair to suppose that as Evolution has proceeded in the past so she will proceed in the future, and that the future baby in evolving his individuality will have to pass through all the stages of civilization that have preceded him. Although the environment will greatly improve as time goes on, the baby will still have to pass through these stages, and will, when born into this world ten thousand years from now, be as helpless as he is at present.

If the above deductions as regards the helplessness of the infant are correct, it is fair to suppose that as a more altruistic spirit grows up throughout the world, and as the

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idea becomes more firmly fixed in the consciousness that what is good for the whole is good for me, people will be led to feel that the greatest good that can be done to humanity is that each individual born into this world should find that education which will teach him or her to discover those talents which are possessed, and so start out into the world with the purpose well grounded of developing those talents. For in that democratic state which fosters interest and so exertion towards the betterment of conditions, the stream never rises above its source; hence it would seem that greater harmony and understanding could only be brought about through a clearer insight by the majority into the direct connection between the laws governing human nature, and the sciences. When such a relationship becomes established in the average human mind the wonders of nature will receive fuller recognition, and with the interest that springs up will also evolve a desire to conform to nature’s laws. The religion of understanding will then have gained a firm footing, and “a mutual toleration based on respect for the various idiosyncrasies of man” will be a form of brotherly love. All branches of human

activity will have entered into such close communion with nature and her laws that a real interest will pervade all lines of work that have heretofore been mere drudgery.

That human nature declares that there must be grades and ranks in society to offer an example which may incite human beings to the development of their individuality, forces upon an ever-growing number the necessity of deciding where their talents should be exercised.

That grade or rank of society into which an individual is born is that concerning which he has the fullest comprehension, for it is contact with environment which builds up individuality. One can understand no struggle so well as the one he has had to make; thus there are no surroundings that have entailed the comparative observation offered by his own environment.

Thus if we are born into a certain rank and condition it is impossible to put oneself in any other condition with the full comprehension of the individual who has experienced that condition; so it would seem that in the environment we understand best we could work best. The environment that we know would always force into mind only those

things which are truly real, being those conditions which we have experienced.

If one chooses to exercise his talents in an environment that is foreign to his nature, there must of necessity constantly accompany his actions a feeling of sacrifice, which in turn is detrimental to the development of individuality.

In the attempt to build up and make more worthy by example that rank or grade of society concerning which one knows most, the individual is bound to come into contact with other grades of society, and thus receives that necessary stimulus to the fullest exertion of his faculties. For it is only through placing oneself in direct contact with the world that a fuller development of one’s talents can possibly result.

APPROBATION

APPROBATION of one's fellow-men is the main propelling force which leads to ceaseless endeavor and furnishes an ever-increasing stimulus to the development of individuality.

The evolution of individuality is the soul's development in every walk of life. It is in the endeavor to make use of one's talents that a continuously present consciousness is evolved, which finds contentment in the feeling that the same talents are being duly exercised and therefore growth is continuing.

One of the fundamental steps in life, provided circumstances permit of choice, is to arrive through retrospection at definite conclusions as regards one's talents. These same talents being called forth into tangible form are to be held in the mind's eye as an ever-progressive goal towards which one is to strive with every particle of vital energy residing within him. Just as all nature is in a state of change, so likewise must we hold an

understanding as regards the ideals surrounding our talents.

It is with assurance that we can look to the future as evolving a system of education which will, first and foremost, be seeking to establish a fuller comprehension of those laws underlying all science, which are of such vital significance in establishing a harmony between the individual and his environment. Thus will be promoted the realization that in proportion as the individual is able to see clearly his relationship to the world at large, so will he be able to discern with more exactness his own talents, and will accept interests as the criteria for the discovery of those talents. For interests and talents work hand in hand.

Education having taught the individual to discover his talents for himself will have performed one of its highest duties, for it will have laid that greatest of all foundations, interest which having once been kindled will ever look for further material upon which to expend its energy.

Talents may force their way into prominence with some early in life. With others the talents may have been long smoldering but suppressed, and then suddenly flaring

up break into flame and enwrap the whole being.

The suppression may have created an intense and absorbing longing for some field of action into which the being might enter heart and soul. Suppression prevents the discovery of one's true relationship to the universe, and hence the brightness of any talent is constantly subdued and a suffusion of interest cannot take place. Once the flame breaks forth and the being escapes momentarily from suppression, suffusion takes place, and such is the satisfaction resulting from this momentary glimpse into the new world that from that moment forth heart and soul enter upon the great task of developing the talents which were uncovered by the momentary glimpse.

ART

THAT art may more clearly establish her moral worth in the realm of being, she must disclose her origin, manner of growth, present status, and future intentions. Such a frank and open policy would the better enable human nature to discover for herself how much reliance she was willing to place in one who had produced such wonderful results throughout the ages. Also to discover whether this one so named art is qualified to act as judge in deciding the momentous questions arising between those elements which would have regard for the near future, and those elements which would care for the distant future.

Art according to the dictates of a new era will make known a few of the steps along her way.

Art is a picture of nature, true to the soul of the age which paints it.

Nature, in a constant state of change, is forced to alter her sustenance. The ages

upon ages of feeling contained in the soul of to-day is undergoing change, being forced to interact with new outward forces.

Art is human nature expressing its desire to advance.

Art is the striving on the part of human nature to enter into closer relationship, into communion, into harmony with nature.

Art is progressive in its very being, forcing man through depicting the good and bad feelings expressed by the day and age to face reality. Thus man is the better enabled to see his strong and weak qualities and so institute change.

Art is thus the representative of truth and justice.

Justice says, that in any conflict you will, neither litigant is all good or all bad; that force, in whichever of its many garbs you wish, is born into this world composed of two sets of elements, which must secure their nourishment through interacting with other forces in the environment. One set of elements is seeking to work with the laws of nature, that would have regard for to-day or the near future; the other set of elements is seeking to care for the distant future. If that set of elements which has regard for the

distant future, or the good of the whole, is enabled to secure sufficient sustenance from the parent or environment, it will gradually grow strong enough to impress the justice of its ideas upon the other set of elements, so that in the end both may work in unison towards the attainment of a common goal which will have regard for the good of the whole. If however this growth is rapid and artificial, advance towards a goal which has in mind the good of the whole will be checked, through mastery of that set of elements which has regard for to-day or the near future. Thus if nature's laws are the more carefully followed, the elements which would have regard but for to-day or the near future will eventually unite with those which have regard for the far distant future, and thus will have arisen a constructive force which through economical use of the environment is enabled to gain strength and continue to hold an increasing regard for the good of the whole. The set of elements that would have regard for the far distant future must be able through force of example to prove their sincerity or worth, otherwise they will be unable to persuade the opposing elements that it is worth while to join forces and work

for that distant goal which has the good of the whole at heart.

Before the two sets of elements comprising any force are willing to accept the verdict of the judge or environment as final there must be a general feeling existent that the judge himself or the environment is tolerant and just. If through change of conditions the judge is known to be biased, being compelled to render his judgments according to the dictates of laws which have become old, a general feeling grows up that justice is being denied, that too much nourishment is being given to one set of elements, therefore the judge or environment is unable to wield his sustaining power properly, therefore waste is resulting. If the judge or environment does not take notice of this waste, and through exercising greater toleration prevent its continuance, the sustaining power of the judge or environment will in turn decrease, which condition will ultimately lead to a weakening of both sets of elements comprising the force.

Art, as a representative of truth and justice, therefore has some direct relationship with every line of work, and its field cannot be restricted to what society at present,

to a large degree, designates as the painter, the musician, the sculptor, etc.

The well-known phrase, "art for art's sake," has special significance for us at the present time, for it voices an ever-growing feeling among the more civilized peoples which, couched in language, would be a request that art make known to the everyday world the laws which hold sway in her country, and enable her inhabitants to secure such a wealth of happiness in their work that man becomes almost tireless, able to surmount innumerable difficulties, brave poverty for years, and use defeat as a means to ever greater exertion.

Every soul is an artist from its origin, painting day by day a most wonderful picture upon earth's ever-changing carpet. In this living picture man represents nature more truly than the professional artist or sculptor, for he is in a position which does not allow of his depicting falsely a single one of those feelings which contact with the nature of the day and age arouse within him.

The expression of the eyes, the set of the jaw, the relationship between the upper and lower lip, the poise of the head, the nature of the laugh, the freedom of bodily

movement, all go towards giving us the wonderful conception evolved by this artist as regards what he considers to be the lot of man when placed under the conditions he has experienced.

This wonderful picture which each soul paints has a marketable value, and its sale takes place in the world's picture gallery. This gallery, unlike others, has expert critics continually on hand, so that the artist as his picture progresses is enabled to secure sufficient means which will allow of the continuance of his work of art. Each individual's remuneration is unequal in amount, for with just critics, and no two pictures exactly similar, and therefore not of equal value, although so wonderful, justice is unable to offer the same to each. The fact is that these special critics pay all their artists in a currency known as happiness.

Leaving the broad field of art we will call a halt at the several wayside inns designated by society as the musician, the sculptor, the artist.

Art, as a representative of justice and truth, proclaims that anything that prompts its spread must of necessity foster a more economical use of the environment. Thus

these special inns along the way, whose proprietors exercise diligence and indomitable energy, all being accompanied with the desire to please patrons through furnishing them with the very best that the country has to offer, should receive patronage according to the laws of justice, and their proprietors should receive recompense commensurate with what the public values their worth in contributing to its happiness.

Proceeding to investigate these wayside inns that an understanding may be had of the methods adopted in maintaining them so efficiently, we will engage the proprietor of the inn Music in conversation and seek to draw him out. He is, according to the general consensus of opinion, a most talkative and genial fellow. They say that at times he is able so to engage your attention that he causes you to lose sight of yourself and become engrossed in another world. On this voyage into another land you feel yourself floating on his waves of merriment and pathos, borne along into realms far, far away, where all is harmony and one's being is surrounded by nature's most glorious splendor. His personality and the distant land of beauty mingle into thrills of joy. Nature's wonders

that have called forth the admiration of humanity since its origin take on new aspects and lead later to a more careful inspection of their marvelous workmanship.

Our innkeeper becomes more confidential, and tells how his house has become so famous. "You see I have sought, from the first, to treat each guest that came to my doors with justice, not exacting every penny that I could honestly demand, but giving him so much for what he did pay that he would ever remember me with pleasure and seek my abode whenever he was in the neighborhood. And thus my friends grew in number until you must know that I have come to be known the world over as the merriest and happiest proprietor that ever lived. Some there are who will not acknowledge my right to this place, but the wise methinks will never deny me my just due. My music has been steadily growing in volume and sincerity, for with the return of old friends that had been traveling in distant lands there followed the giving to me of their experience, and I was thus enabled to secure a fuller comprehension of those qualities in human nature which, encouraged, would cause my inn to thrive. Thus by mingling with the world I came to

have a fuller comprehension of that which this world holds out to him who seeks, and thus my feelings grew, and with their growth I found ever more encouragement from my old friends and new to give truthful expression to my feeling. And in this truthful expression I discovered that I was becoming ever more truthful to feeling expressed by human nature the world over. Therefore more and more of those who visit my abode are willing to accredit me with being a most wonderful host.

"You see I feel that my greatest success has depended more than anything else upon the way I have treated my friends. For a long time, those men with whom I could not get along, I left to make themselves at home the best way they knew how, but after a time I learned that these men with whom I could not get along were most remarkable in many ways. After a while I got to engaging them in the general conversation which took place of an evening, and such was the effect of the atmosphere which I had built up about the place that, do you know, those men with whom I had seemed formerly unable to get along were compelled in time to see their wrongdoing in terms and

means that would enable others to escape the same paths that they had trodden. Their wrongdoing became tinged with happiness, for it was ever translating itself into a means which would enable the inward joy to be communicated to the outside world. I acknowledge that one of the main factors which has led to the continuous struggle on my part to increase the potentiality of my own being, or in other words seek to secure ever more sustenance from outside, has been the possession of so many friends that were willing to give free expression to their feelings in my presence. These friends have been freely encouraged through my practicing what I preached, so that in every note I strike in my attempt to please I hear in conscious feeling all the struggle that has gone before, and this is the tremendous moving impulse which actuates me to ever increase the reputation of my inn.

"The outside world says that my inn has an advantage over other fields of activity in that I have so many friends that give their best to me, but I deny such a statement, and would say that all lines of work offer similar friends, who will give of their very being if economic conditions will only allow

the worker to adopt my method of procedure. And so in a confidential vein I would tell you that I look for the time when those who stand at the top of every line of work will be enabled to see friends in their work, who are willing to give free expression to their very best feelings in their presence, and so enable them to secure a fuller happiness in passing through this life of struggle."

Art is the flower of the accumulated wealth which has blossomed out of the interaction between the human being and his environment. This flower is the crystal of those feelings of joy, happiness, life, which have been growing up throughout the ages, and is only brought into blossom through the struggle put forth in the attainment of a maturing ideal.

This flower of human nature has, during the ages, ever been gathering more beauty about its person, until there has grown up within the person of the majority a large excess of nobleness which must find expression. The coming ages have a new task in more carefully guarding this spirit that it may not perish by the wayside.

Opportunities have been ever increasing which would enable the free expression of

feeling in a manner that would enable the individual to have consideration for the whole.

Politics offers to an ever greater number that necessary field, enabling the whole to benefit from the excess amount of goodness residing within man. Politics must make it worth man's while, if she would engage his attention. If justice is to reign, there cannot exist within society a condition which allows that element which would have regard for to-day or the close future to dominate. Such a condition existing in society would call for that element governing which was disregarded of the future, and therefore must in the end lead to waste and depletion of the whole. Under such conditions the weakest would of necessity be considered as dominating, for when considered from the viewpoint of the whole that element of force would be dominating which would ultimately lead to the destruction of the whole. A condition of society which enabled the weakest element to dominate would prevent either party from holding in mind the good of the whole. Rather would politics have degenerated into a state which had lost track of the common good, and each element was being forced to look ever more closely after its immediate welfare, and

thus become ever more disregarding of the distant future. Under such conditions man could not give his best to the whole, and therefore he would not be afforded the opportunity for expressing the best that was within him.

The two elements of society in a democracy that is highly developed must have matured to that degree which will enable either to give way when the good of the whole is at stake. Now the good of the whole depends upon sufficient power being in existence to prevent corporate interests or tendencies from being carried too far either on the part of that element which would have regard for the far distant future or that element which would have regard for to-day or the near future. That element which would have regard for the far distant future must be somewhat the stronger, otherwise progress of the whole would cease.

Thus the man who was looking far into the future and had his country's welfare at heart would find no supporting force if that element of society was dominating which had regard only for the near future or to-day. The far-sighted man under these conditions would find that his measures conflicted with the ideas of this majority, and after continu-

ous failure would in most cases throw his endeavor into that activity which would furnish him with compensation for endeavor put forth. Thus the very best that this man would give to the world is refused, and he buries himself in the securing of ever more power, and he never has the opportunity of giving his very best to the world.

Economic conditions must needs lead the individual to give his very best to the world if the state is to grow and prosper.

The education of the future offers one of the numerous outlets to the very best in man. Colleges can make it worth while for men who have arrived at a high state of proficiency in various lines of work to give their best to the future. Not that this best should be given without the individuals receiving any recompense. All human beings must live through exertion, and why expect that the best should be done without receiving in return that sustaining power which permits life to continue? Why not increase the power of approbation and respect which attach themselves to these opportunities for giving true expression to the very best that resides within the being, and so prevent the human mind from becoming imbued with such

a feeling of antipathy towards money that giving of one's best must be without recompense, if it is truly given, or if recompense is considered the feeling cannot help but make itself felt that the best is not there?

And what affords the greatest pleasure to human nature, if it be not the giving away of success, which is the outcome of struggle, to the future, in order that the future may profit and the whole may be better enabled to progress?

EDUCATION

EDUCATION is the means which the day and age offer to that vital force within us of discovering the most harmonious way of interacting with the individual environment. Thus we see that education is not a mere training which starts at one period and stops at another, but is the leading of the stronger element of force residing within human nature to secure the dominating control and thus create a ruling tendency towards the discovery of truth for self. Thus education embodies the cultivation of all those faculties which tend towards bringing about a greater condition of coördination in the attainment of life's goal.

With the education and growth of the individual there must, in turn, take place a corresponding growth of interests which promote pleasurable feelings.

The exercise of a faculty which associates pleasurable feeling with its growth is the beginning of a foundation which has pleasur-

able feeling as its stimulus. It is preponderance of feeling which regulates our endeavor.

The demand made upon education is that she shall build up a feeling of pleasure and have this associated with the work accomplished, so that when the early schooling is over interest will have been aroused, and this spark will create a feeling of exaltation which finds expression in greater endeavor. Contact with the world opens up further channels which will lead to the erection of monuments, which act as constant reminders of our past, and hence are the guideposts directing us to pleasurable or non-pleasurable feelings, or to happiness or unhappiness.

Happiness being the main goal of life, we will consider Samuel Johnson's definition, for the moment. "Happiness consists in the multiplicity of agreeable consciousnesses." Consciousness is the evolution of feeling into tangible form, therefore the two are inextricably related. Thus education is the embodiment of morality.

The fact can never be lost sight of, that pleasurable feelings must gradually be evolved in connection with the eternal laws which have regard for the whole. For feelings generated by acts which have sole regard

for the individual, and in which the outside world has no share, are imperceptibly tending towards feelings of depression; which feelings are in turn the prompters of inaction, fear, distrust, pessimism, etc. Therefore seek to discover in all work or pleasure some relationship to the eternal laws, for in so doing we are erecting a means of solving for ourselves those difficulties which the future holds in store,—difficulties which, arising on the spur of the moment, must be solved alone and immediately, and it is upon such decisions as this that many of us sink or swim.

The totality of good feeling which interaction with our environment has generated within us is the embodiment of that love which we have for our fellow-men. For in proportion as man finds pleasure in his work, so will he desire to share those feelings with his fellow-men.

The question arises as to what the vital force is which creates the need for education. Summed up in a few words we find that education consists in teaching others to discover for themselves the great universal truths which they feel the need of understanding. Discovery creates interest and

promotes personal confidence and responsibility, two moving forces of the most intrinsic worth in the formation of character. The laws of growth call for education.

Each representative of the force human nature which is to receive direction as regards the acquisition of a fuller understanding of the eternal laws must needs be of a different potentiality.

The real province of education is to help individuals to discover for themselves the relationship between facts. A large acquisition of facts unassimilated by a majority ultimately leads to false values being placed on all the phenomena of life. One nervous system may find tangible reality in the facts he is seeking to assimilate, another nervous system may not be fully enough advanced to ever truly assimilate the facts, and under these circumstances theory and practice should be brought closer together, for otherwise the individual will be building up a false foundation to his structure. Thus all individuals are not able to receive the same education. The education which seeks to force knowledge upon the nervous system which is unable to assimilate it is gradually building up a false valuation in the

minds of its pupils as regards their own worth and their place in the world.

Higher education should place the whole responsibility for learning upon the student, so that his sinking or swimming will be absolutely dependent upon his power for assimilating the knowledge offered.

NECESSITY

THE laws of evolution show that growth is not a free moral agent but is dependent upon three elements for its continuance. In proportion as force gives conscious recognition to these three elements which make up its being is it enabled to increase its potentiality.

Thus for force to exist and increase its potentiality there is the ever growing necessity for recognizing the need for some opposing forces which will prevent corporate interests or tendencies from being carried too far.

Humanity has been gradually evolving into consciousness an understanding which "perceives freedom in the form of necessity."

Human nature has ever been seeking to escape from the truth that she was not omnipotent and everlasting, and hence has arisen the great difficulty in establishing a workable relationship between the three elements which govern her existence. She has, as in the development of any new organ,

exercised each one of the elements which promoted her growth, to excess, and has each time brought about a reaction which established the individuality or special use of this element in the mind of the majority.

This concentration of interest by human nature on one special element has eventually forced her to give more regard to the other two, because under all conditions there was a continuous interaction between the three elements which permitted of growth, and overdevelopment of one was bound to force into clearer light the reality of one of the other two elements which were being neglected. Growth forces an increasing interaction to take place between the three elements of force. This increased interaction has developed each of the three elements. Hence blind necessity or the spark of growth has been the propelling power furnished human nature wherewith she might increase her potentiality.

The latent feeling within growth, or the necessity for expansion, has brought the three elements which promote the growth of human nature into closer communion. If the interaction between these three elements had not been carried to the degree which it

has, human nature could not have developed its potentiality to the present state. If progress and growth have been dependent in the past upon this interaction taking place, why consider that, if necessity is removed so that interaction no longer has to take place to a marked degree between the three elements which permit of its existence, growth will continue? If the compelling force of necessity is removed, which says that unless you have regard for yourself, your neighbor, and the parent who furnishes you with nourishment, or the environment, you will waste away, then it would seem that all the experience of the past ages, which recognizes in necessity the prime mover of growth, was being cast to the winds. If to live it no longer becomes necessary to work to any fuller degree than that element of force which would have regard for the present and disregard the future demands, then a controlling element of the force will have secured the upper hand, which is destructive rather than constructive in nature when considered in relationship to the growth of the whole. Necessity no longer demanding the fullest exercise of the faculties, the human race will gradually degenerate.

Thus to seek to make life an absolutely sure thing from beginning to end, so that whether man puts forth his best endeavor or no he will be cared for, is absolutely denying all the laws of growth which say that for man to develop he must feel the compelling force of necessity, which drives him to interact with his fellow-men and the parent that furnishes the nourishment. Lack of interaction between these three elements leads to the dissipation of force.

Man must always have the feeling of necessity in existence, which says that my life and happiness depend upon my exertion, and that if I fail to continue to grow I become a parasite. Growth with the human being depends upon the amount of harmony coming forth from the interaction taking place between himself, his neighbor, and the parent that furnishes the nourishment.

All morality, religion, progress, is the directing of human force into channels which will ultimately care for the good of the whole. If these channels remain undiscovered force will become dissipated. These channels furnished by the parent have been offering a larger and larger outlet to natural tendencies.

Growth is the outcome of interaction, necessity is the compelling power which leads to interaction, therefore necessity is the embodiment of growth.

Force affords but one example demonstrating its capacity for evolving into consciousness laws which would have regard for the good of the whole. Laws which would have regard for the whole call for the growth of the individual, his neighbor, and the parent, or environment, that furnishes the nourishment. Waste of any one of these elements leads in time to the waste of the whole. Hence what is good for the whole is good for me, what is good for me is good for the whole.

Man, considering the parent, or environment, with whom he is continuously interacting, as everlasting, will in time treat this parent with disregard, feeling no need of conserving the parent's interests.

If man recognizes that his life and the future life of the human race are dependent upon the conservation of the parent's interests or resources, and that eventually the waste of one leads to the waste of the other, he will discover that an all powerful and compelling force of necessity has arisen, which would

oppose that force which had regard but for to-day with a force which had regard for the future well-being of humanity.

Humanity must give recognition to the two interacting elements within its own being. The one would have regard but for the present and near future, and so would be creating a tendency which had less and less regard for the other two elements which allow of its existence. The other element would have regard but for the future, and would so be creating a tendency which had less and less regard for the individual or the present, and so would be gradually neglecting the other two elements which allowed of its existence. Both tendencies during the evolution of the human race have, as with those tendencies which prompt the development of all new organs, overstepped the mark, before the individuality or special use of the organ was established in the mind of the majority.

Those tendencies which would care for the whole, but would lead to the neglect of the individual, must in the end, if no natural checks are encountered, lead to the waste and dissipation of force, because, less and less thought being given to recognition of the individual, necessity becomes less and less a factor in

compelling him to do his best, his energies become directed more and more into channels which would care for the good of the whole, and economic conditions eventually lead to consideration for the good of the whole at the present moment. Some are saying that the good of the whole at the present moment calls for a state of equality in which no man is superior to another.

All life shows that the two elements comprising any force cannot be equal, that the one of a more constructive nature must control to a fuller degree if the good of the whole, or the distant future, is to be considered. That the element of the force which would have regard for to-day must dominate in turn, so as to prevent its opponent from carrying tendencies too far, is self evident, but its strength cannot be that of the prime moving element of the force. Thus socialism, or that state of equality which would permit that element of the force human nature which had regard for to-day or the near future to gain the ascendancy, there to remain, would be defying all the laws of nature, and would ultimately lead to the downfall of human nature. Thus equality carried to extremes leads to waste

of the environment and the downfall of humanity. Liberty carried to extremes, or the development of individuality, leads to the waste of the environment and ultimate downfall of humanity.

It becomes more noticeable, on further scrutiny, that any attempt on the part of humanity to bring about a condition of equality in the present state of society, with the parent or environment furnishing such a variety of interests, is directly opposed to all the laws of life or growth.

The question arises as to whether all men are equal before the universal laws, or before those almighty manifestations of force with which he is compelled to interact in order to live. Man interacts with outward forces in proportion to the potentiality of the force residing within his own person. Thus man is placed in a state of equality with his fellow-men at only two periods during his existence, namely at birth and death, and in reality this is not an absolute state of equality. The amount of force which each individual possesses is very different, and therefore the amount of force which interacts with outward forces is very different, and the results are bound to be dissimilar. The universal laws,

or the direction of our inward force in a way which would lead to the highest development of individuality and therefore the good of the whole, act with not equal justice on any two individuals.

Humanity is made up of individuals, no two of which comprise the same amount of force. Interaction between dissimilar forces cannot produce similar forces, hence to seek to bring about a state of equality in the realm of humanity is working towards destruction, when the weaker element of force, or that which would have regard but for the near future, has secured the dominating control.

Humanity calls at this time for the basic laws governing the existence of life, which when used as the foundation for a new stage in the world's history will inaugurate tendencies that will seek to give to each individual force born in the garb of human nature the greatest opportunity for interacting with outward forces so as to develop the potentiality of this force to a high state.

The function of the state is to promote economic conditions which will lead to the development of individuality to an ever-increasing degree.

Humanity has proven that she was incapable of regulating her conduct to a degree which would allow of her calling a halt, and so preventing a new interest of the majority from overstepping the mark and causing waste. This overstepping of the mark, on the part of the majority, has been held in check for longer and longer periods of time through the increasing number of interests offered by the parent to that animal instinct which would exercise power at any cost. The reactions taking place at these longer intervals of time have been ever accompanied by vaster waste of humanity and the parent, until at present the whole world is almost in a state of conflagration.

If humanity and the parent were to suffer, through the majority overstepping the mark, a similar depletion of constitution to the one that is now taking place, it becomes ever more evident that such would be the resulting weakness to parent and child that neither would have sufficient remaining vitality to reach that stage of human development in this world in which the majority would control through constructive laws the destiny of the human race, and thus be bringing into reality that forecast made so long ago, as

regards an ultimate state of "Peace on earth, good will towards men."

The millennium marks that period in the development of the human race when human nature has arrived at a state of manhood and womanhood. It will stand for that stage in the development of the human race which allowed all of the great tendencies to be directed towards the development of individuality, which in turn calls for an understanding, or a state of toleration, existing between the three elements that govern the life of human nature.

Man, when he has discovered that he is not omnipotent, comes to the realization that for his highest development he must create an opposing force that can develop at the same time as himself. The opposing force will have been in existence but will not have been given conscious recognition. Thus we will consider how humanity can allow two forces to come into conscious recognition at the present time which will prevent the corporate interests or tendencies of either from overstepping the mark and thus care for the future well-being of humanity.

Kipling says, "East to East, and West to West, and never the twain shall meet."

Thus we have the world divided off into two distinct forces, whose beliefs and customs are bound to be very dissimilar, due to age, climate, etc. These two forces have naturally developed, and the time has now come for humanity to recognize consciously this division, and allow the East and the West to gradually develop its customs and beliefs through the interaction that will take place between the two distinctive members of the whole.

UNDERSTANDING

WE have had the Religion of forgiveness exercising its influence through the ages, and does not the union of Religion and Science evolve a Religion of understanding, which calls for a "mutual toleration based on respect for the various idiosyncrasies of man"?

Forgiveness calls for the taking of the phenomena of nature on faith, but how is it possible say for the Belgians to forgive the Germans? Does not the union of Religion and Science offer us a sufficient understanding as regards the laws of nature to be enabled, through greater exertion it may all be, to arrive at conclusions which will enable us to hold in mind an understanding as regards the great movements throughout the world or in everyday life? Such an understanding does not create within us any feeling which especially prompts the overcoming of evil with good, or a sacrifice of oneself to injustice. In other words, if a neighbor has committed

an injustice, it becomes necessary to give consideration to the three elements that permit of growth and the seeking to bring about a readjustment which will be beneficial to the whole. Forgiveness would drop the matter and seek to forget the wrong that had been done. But this attempt to stifle the conscience and forget the wrong, when humanity has developed to a higher stage, is the simple way of escaping the trouble for the time being, but very often leads to bad results in the long run.

The attempt to forget a wrong often leads a person to throw his energies into the accomplishment of that for which he is not fitted. And this bending of the energies to the accomplishment of an impossible task might be merely a seeking on the part of the individual to prove that the injustice was an injustice. If an understanding took the place of the injustice then the feelings would not become so misdirected in the seeking to accomplish a hopeless task.

JUSTICE

JUSTICE is the direction of force along lines which allow of its interaction with other forces in a manner which permits of the growth of the whole with an ever-decreasing amount of waste. Thus justice finds as its representative in the realm of human nature, law. Law in turn we have discovered to be the director of force.

Law as a director of force is compelled to change in order to care for the interaction that takes place between forces of a changing potentiality. Hence justice which is embodied in law must, as with all other phenomena in the world, be in a state of change.

The parent or environment is the ultimate resort to which appeal must be made for a helping hand in the evolving of new laws to care for a larger whole. If the parent's interests are being wasted by the majority then eventually human nature as a whole is bound to suffer. Human nature will be enabled to grow as a whole as long as the

parent or environment furnishes sufficient interests which hold the attention of her children. When the children are no longer able to interact with outward forces which furnish nourishment, and are in turn unable to grow through the lack of interaction, then the force of human nature will become dissipated.

Economical use of the parent's interests leads to the slow growth of parent and child. The fundamental law of life is growth. The great conscious moral law of life is consideration as regards the growth of the individual. Growth of the whole calls for recognition of oneself, one's neighbor, and the parent that furnishes the nourishment. Consideration for the three elements which permit of the existence of force calls for interaction taking place between the human being and his environment in such a way as will develop the potentiality of his force to a high degree, which in turn will be caring for the distant ages of humanity. Growth of the whole leads humanity to care for the future generations, waste of the whole leads humanity to become utterly disregarding of her children's welfare, or the length of time she would give human nature to

live and retain sufficient force to resist dissolution.

Humanity in wasting the whole is not only destroying herself, but is shortening the time of human nature's life. With this matured understanding of what the waste of the whole means, it would seem that, with almost the entire world in a state of conflagration, some medium path would be evolved, which would once more bring the good of the whole into view, and that under these conditions both elements of the force human nature would be willing to give way and start once more to grow.

The whole world almost being consumed in flame is tangible evidence that all thought of the future has been lost track of, and that the present holds the human mind spell-bound.

"Civilization is only possible through the active coöperation of its citizens, and their willingness to subordinate private interests to the common good."

Humanity as a whole is passing through the crisis period in her growth. Fear of the future with its threats of torment has been becoming less and less of a reality, and hence this great restraining power, which has

been exercising such influence through the ages, being suddenly thrown aside altogether by one people has brought about the natural consequences. The whole world has been partner to this tendency which, overstepping the mark, has led humanity to lose sight of the far distant future and allow its attention to be held by the near future.

As descriptive of one manifestation of the three elements which allow of the growth of human nature in the present state of society, let us consider a law court in a democracy. Here one finds the citizen his neighbor, the whole community, or the jury. Interaction between these three forces evolves justice. Remove one of the forces and you are no longer able to secure justice. If the state were able to give evidence, without having to prove its statements through opposition, truth would soon be dispensed with, and the road of least resistance would be taken. The state in making its claim without opposition would accredit itself with absolute knowledge of all evidence that was necessary for the full exercise of justice. Hence the state would make the claim that it was infallible and endowed with supernatural power which enabled it to see the case from all sides. The

state under most circumstances does not assume this divine power, but says that only through the interaction taking place between my claims and the claims of the accused citizen, with this interaction being forced to take place to a fuller degree by the third power or jury, which represents the whole, is it possible to decide how justice shall be meted out so as best to serve the community and the individual.

The question arises as to how anyone can serve his own conscience and defend a guilty man. Justice could not be meted out to the guilty man unless his point of view were brought forth in a way which seemed just to him. The state, combating his point of view with the best evidence it can produce, forces into light numerous side issues which would otherwise have remained undiscovered. The jury, representing the body politic, forces the state and the citizen to be ever more clear, and in this way the three elements of society are receiving recognition.

If the state, having the citizen in its power, were to say that he was guilty and thereupon pronounce sentence, it would be accrediting itself with the divine power of exercising

justice without opposition, or of having knowledge in its possession which enabled it to weigh the present, past, and future absolutely and to the letter. As civilization progresses, man comes to realize more and more that he is fallible, so that the state is coming to feel less and less that it is infallible. The truth is that force in the garb of human nature is never altogether bad, and therefore justice, if it is being exercised, must allow this force to demonstrate its right to live.

A citizen in a civilized community may seek to gain his ends through the methods of an earlier stage of civilization, and kill his neighbor. This does not prove the man to be all bad, for if it did, then that civilization which existed centuries ago and justified the use of killing as a means to an end must be considered as absolutely bad. The state under certain circumstances has been considering man as absolutely bad, beyond redemption, and therefore the good of the whole was sufficiently in jeopardy to warrant the taking of life. In other words, one element of force says that, to enable the other two elements of force to exist, the two elements have the right to crush the soul out of the third element. Is this a just law, when a

high state of civilization has been reached, and when the man that the state accuses of being all bad could be placed in surroundings that would prevent him from harming the community, and might in the end lead the stronger element of the force within him to secure the upper hand? The settlement of this world-wide conflict will rest upon this very point.

One side in this war says that the other side is absolutely wrong and would seek to crush the soul. With almost the whole world involved in the conflict, there is no third party, such as the jury, which can force an interaction to take place between the claims of the one side and the other, and thus eventually evolve justice. There would seem to be but one recourse under the existing conditions, namely, that the parent, or environment, on whom all are dependent, should place before each side the claims of the other, and seek to show how there is an absolute necessity for a giving way on both sides, if new laws are to be evolved which will have regard for the good of the whole.

If either side wins out in this conflict to a degree which prevents the just claims of the other side from receiving the due regard that

must be given in order that new laws may be evolved which will have regard for the good of the whole and the good of the individual, then civilization will not have profited through the world-wide conflict and the fate of humanity is sealed, for she will be forever prevented from arriving at the manhood and womanhood stage of human nature. But humanity has not struggled to this height, to be unwilling to have regard for the good of the whole, give way, and exercise toleration at the critical point of the world's history.

Let the whole world seek to see more clearly that for which the two forces stand. Such an understanding calls for an examination of the tendencies or corporate interests working in the several countries. During the following consideration, it will be necessary to continuously hold in mind the several laws governing the development of life. In the development of any new organ so much nourishment is called forth from the body politic that eventually a reaction takes place, and the new organ and the whole establish a workable relationship. Such a reaction is brought about by one organ in an organism refusing any longer to supply nourishment to

that organ which, being sufficiently matured, should be caring for itself, and thus be making its special use or individuality felt. If the parent refuses to give the new organ its independence when it has grown to a state which allows of its securing its own nourishment, then a growing antagonism arises between parent and child, which, increasing in force, uses up the vitality of both at an ever-increasing rate. If the child under these conditions does not finally secure independence then both, in working against each other, lose track of the good of the whole, and the whole is gradually sacrificed to the growing antagonism between parent and child. Such antagonism would show a fear on the part of the parent to allow the child to gain independence lest this independence lead to the child's combining with other forces against the parent. Under these artificial conditions parent and child become weaker and weaker, until at last some organ refuses any longer to supply the new organ with nourishment and demands that the new organ now take care of itself. For one organ to step forth and refuse to furnish nourishment any longer to the new organ would call not for any half-way measures, but an

absolute denial of its willingness to furnish nourishment to the new organ. Thus would be created a break between the new, the parent, and this one organ which had separated itself from the whole. If the combined forces of parent, and child won out against the organ that refused any longer to furnish nourishment to the child, then the whole organism would be weakened to such an extent that parent and child would become ever more dependent one on the other, but the same antagonism would be smoldering and would continue wasting the force of the whole until it became dissipated. Again, if the organ which refused any longer to furnish nourishment gained the day and, in the flush of victory and desire to gain back that which it felt it had lost, forgot the need of giving independence to the child, then the force of the whole would be in the same danger of being dissipated as if the parent and child had won their point. Thus in the settlement of this dispute a giving way on all sides is required, that the good of the whole may once more come before the mind of the body politic and harmony reign. If the organ which separated itself from all had not gone directly opposite to the

prevailing tendencies of the times, her force would have been insufficient, in the long run, to escape the pressure of the majority, and her struggle to do what she considered right would have been in vain. The overstepping of the mark in one direction naturally calls for an overstepping of the mark in the other direction. For when two forces are opposed, which have no common goal in sight towards which they are working, antagonism must of necessity be continuously on the increase, which leads each to have less and less regard for the other, and seek to gain more and more of that which the other possesses.

The law of life or growth applies with full force to the world crisis which has arisen.

The great force residing within the soul of England has gone into channels which led to the building up of a vast empire. Thus England has been accumulating ever more children, but the question arises as to whether these children have been given independence as they grew up, or have they continued to remain so dependent that they became parasites, calling for undue nourishment from the parent, with the result that both parent and child were gradually bringing about a

condition that fostered waste and hence disregard of the whole? How could the best be continually called out of England to care for an increasing number of children without the parent suffering from this loss? How could the parent under these circumstances care for her own welfare? How is it that there has been such a large pauper community in England if it has not been due to neglect of herself in her attempt to care for her children? Thus do we not see ever more clearly that what is good for the whole is good for me, and what is good for me is good for the whole? In other words, if I neglect myself to care for the whole, the whole eventually is the loser; if I neglect the whole to care for myself, I eventually become weak and the whole is the loser.

Thus we see that when an undertaking becomes so large that it would become a monopoly the parent in the long run is lost sight of, and the good of the whole becomes the only consideration. Hence the parent in time becomes weak and the whole loses strength. It is thus possible to give too much consideration to the good of the whole, and again it is possible to give too much consideration to the individual. Thus the high-water mark of

democracy calls for economic conditions which will prevent either the whole or the individual from being given too much consideration.

Parenthood is a great incentive to the right living of a nation if the sacrifices are not too great, for it takes the nation out of itself and provides life with an object. If, however, sacrifice is so great that the individuality of the nation becomes lost, reaction of a deleterious nature takes place which affects both parent and child.

In a vast empire, or corporation, children grow up to a state in which they are perfectly well able to care for themselves, and have force sufficient within their own being which, if developed on their own responsibility, would enable them to prove their individuality or special use to the world. The restraining hand of the parent forces the child to share the reward of endeavor forever with the parent, and so it often happens that a commodity might be developed in the required state in one locality at a great saving, but the economic conditions which the parent fosters compel the commodity to be developed at an untold loss to the child, that both may share in the profit. The parent justifies her claim

to a share in the profit, by reminding the child of the protection that has been afforded, of the rapid progress that has been made, and that if you look around you will find it difficult to discover such a fond parent. Hence the child, the parent says, must pay back this obligation that is outstanding. Will not the parent's power be increased if she is willing to delegate power to those children who have arrived at that stage of development which enables them to care for themselves?

Does not justice say that where power exists it should be able to manifest itself to the world, and should not be expended in combating outward forces that are merely weakening it in the long run? Should not that people that discovers itself born in a country bountifully supplied with natural resources be the one to profit little by little from the development? Or is it for some outside people that possesses great wealth and has ages of civilization to its credit, to come into this undeveloped country and seek within a few generations to raise it to a state of civilization which is on a plane with the highest? Does not such a policy lead to untold waste in the long run?

Do not young countries need to be thrown on their own resources, to work out their own salvation, with the restraining hand of economic conditions forcing them to develop and gradually fall in with the laws of a higher civilization, if they would gradually develop their country? Or is the good of a new country best served when strangers under the protection of a stable government are enabled to secure a footing and develop great industries within a few years? Under this foreign invasion of capital, are the original inhabitants enabled to develop slowly, thereby increasing the ability of the majority, or is it just a limited few who profit through the exploitation of their neighbors?

Why should not economic conditions force the smaller countries to develop stable governments of their own making because they know that they will be unable to borrow money unless they can persuade the foreigner that his investment will be secure? Again money will not be so plentiful during the reconstruction period after the war. Capital has been enabled to come into a young country backed by a stable government, and the necessity for a small country demonstrating its right to a loan has thereby been

removed. The making of a foreign loan ever more secure under these conditions calls for the government of the new country being ever more under the control of those who are backed up by and a part of the stable government.

Thus it would seem that in the case of the British Empire parent and child have been sapping more and more nourishment from each other and the good of the whole has been lost sight of.

Our next step takes us over to Germany, which seems to be the one organ in the whole organism which has rebelled and absolutely refused to supply nourishment to those children who should be earning their own livelihood. This refusal to foster the aims of the British Empire has led Germany to overstep the mark in the opposite direction and develop herself regardless of the rest of the world.

Thus we see the two forces that allow of growth further apart than at any time during the world's history. The one has become disregardful of the individual in its attempt to benefit the whole, the other has become disregardful of the whole in its attempt to benefit the individual. In this conflict we

see the outworkings of the great laws laid down by Religion and Science.

In the development of any new organ the tendencies or corporate interests are bound to overstep the mark. So with Religion and Science that have been working hand in hand through the ages, but have been ever growing further afield, the clash at last has come. And out of the interaction that is taking place between the two will evolve new laws that have consideration for both, and will thus care to a fuller degree for the humanity of the future.

During the approach to this period of world-wide change, we must take into consideration what effect the removal of a future state wherein punishment was inflicted for wrong-doing would have. Man, with this restraining hand to his desire for power removed, would naturally feel himself all powerful, a law unto himself; then, with such a feeling uppermost, to be faced by a condition in society which called for a restraining hand to be put on tendencies which had been carried too far, it is natural that a power grew up disregarding of all the law, customs, and beliefs of humanity.

The union of Religion and Science evolves a

force that will have to grow in power so as to counteract and hold within bounds man's inordinate desire for power. This force will be considered later.

And now let us turn for a time to that country which has done more than any other in the world, during its short existence, to place democracy before the world and evolve out of its experience a basis upon which to establish the democracy of the future.

The policy of America has been to give the greatest liberty within its borders, thereby strengthening itself to a degree that would make it free and independent of other countries. The analogy between the development of the United States and the development of animal life, by Spencer, is striking. "By continuous differentiation and integration is formed an aggregate, which while increasing passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity." In the accomplishment of this task we have not been able to escape the economic pressure from outside, with the result that we have entered into closer and closer relationship with foreign nations until at last we find a condition of interdependence existing. Notwithstanding this change

in reality we have been unwilling to give it conscious recognition in any pronounced and definite way. Unwillingness on the world's part generally to give way and so establish a relationship of toleration rather than a growing antagonism has gradually brought about an economic condition within the borders of the United States which was leading to an ever greater waste of the country's resources. This tendency towards waste was not confined to the United States but was extending itself over the whole world.

When a country is in its infancy and competing against economic conditions that are far in advance of its own some method has to be devised which will enable this infant to develop its resources. The general method adopted has been the imposition of a duty on certain articles imported, which tax has paid in part for the running of the government and has enabled the youthful country to compete in the open market. Thus the tariff began to make itself markedly felt in the United States between 1899 and 1909. "The per capita production of principal crops underwent, it is true, decline, being in 1909 a little more than nine tenths of that in 1899. Some part of this was due to the extraordi-

ary circumstance of deficient crops in the census year, but the essential explanation is that this decade saw foreshadowed the inevitable transition of the United States from an agricultural to a manufacturing society. Like England at the beginning of the nineteenth century and Germany in our own generation, the United States has found it relatively more profitable to apply labor and capital to manufacture than to agriculture, and to discharge some part of the foreign debts by exports of manufactured goods rather than by agricultural products."

As the manufacturing interests continued to receive this aid from the United States Government, and as the wealth of resources possessed by the country seemed limitless, business grew and flourished and took on larger and larger proportions. Wealth was gathered into single hands such as the world had never dreamed of.

This amassing of tremendous wealth in single hands became in innumerable cases, not the hard work of several generations, but often the endeavor of a single life directed along certain lines. Now the question arises as to how it has been possible for such vast wealth to be amassed in a single lifetime, and

the answer is, through great waste of the whole. The future was enabled to offer such inordinate gains that it was possible to waste right and left to secure the end desired. But why was it possible to borrow to an ever-increasing degree on the future? and the answer is that the manufacturer was receiving to a great extent the same help as when the manufacturing industries were in their infancy. The economical way of serving the whole community would have been to gradually remove this advantage as the manufacturer grew up. Economic pressure from the outside prevented this procedure, for if the duty were entirely removed then the manufacturers would be at the mercy of foreign nations.

The United States has felt it necessary, taking all things into consideration, to continue to aid the manufacturer and thus the following results have evolved: Corporate interests have taken on larger and larger proportions, with the result that there has been an increasing tendency towards the representatives of these corporate interests or corporations overstepping their contracts. Thus a stockholder in an oil company might later discover that this company was engaged

in half a dozen different lines of work, that in one case it was the holder of vast tracks of timber land and was carrying on an extended lumber business. These large corporations with such wealth behind them were enabled to run one branch of the corporate interest at great waste, because a neighboring branch was bringing in such tremendous profits.

These untold profits must be invested in ways that would be beneficial to the community as a whole, and so we see great systems of public education sweep over the country, public libraries and charitable institutions spring up all over, but all this time the working man is becoming less and less directly responsible for these institutions and hence his interest has less and less to hold it bound to the state. A gradual feeling grows up within him that he is losing his individuality, hence the labor unions grow up and strengthen that element of force in human nature which is bound to look more carefully to the present day and the close future. This force in human nature, which would care for to-day and disregard the future through the pressure of external and internal forces, has been growing ever more powerful, until he who would seek to care for the far-distant

future and stem the tide of waste finds an impassable barrier ahead of him both outside and in.

Thus economic conditions have brought about a state which prevents that element of force which would look far into the future and care for the well-being of the whole from having sufficient strength to make itself heard. This element of the force which looks far into the distant future should be somewhat the stronger of the two if growth of the whole is to take place. We discover that element of force dominating which has regard for but to-day or the near future, under which circumstances the good of the whole has been lost sight of, waste is taking place, and if a check is not offered the whole will eventually grow depleted. The weaker element which permits of the existence of force has gained the upper hand, and the whole instead of advancing is retrograding. Looking outside of the United States we discover that economic conditions would not allow of a change within her own borders which would call a halt on that tendency which was overstepping the mark.

Throughout this period of rapid growth of manufacturing interests in the United States,

one line of industry after another has reaped a harvest. This rise and fall has been creating an increasing feeling of dissatisfaction, with the result that the government has been compelled to step in and seek to stabilize and equalize conditions so that one part of the community would not be able to borrow on the future with so much fuller assurance. Thus the federal reserve bank came into existence, that the farmer might be enabled to compete with the manufacturer. The railroad, finding it harder and harder to compete with the manufacturer, is being gradually forced to the wall, and the next step would be for the railroads to be taken over by the government and run at a loss. Little by little the government has been seeking to equalize, and drive out competition. Thus the government has been taking more and more power unto itself. If the government is going to help all grades and ranks of society that seem to be unable to gain a foothold because of the advantage afforded by the tariff system, then in time man would be enabled to borrow from the government to start himself in business without having to prove his worth, and then an absolute state of equality would have

been secured. The government, under these conditions, would be seeking to make life an absolutely sure thing for all, but human nature needs necessity to compel her to do her best and not retrograde.

Government ownership, with the weaker element of force dominating, resolves itself into Socialism. Government ownership under these conditions is paternalism, or the next step in the growth of great corporations. Great corporations do away with competition, and if the government controlled all and competition were done away with only so far as human nature prescribed, and if human nature were governed by the weaker element of force, then the ultimate outcome would be disastrous. The government having such vast wealth would be enabled to pay anything for having its work done, and there would be always a certain body of men who would be called upon to determine what the work was worth, and if these men were to render unbiased decisions they would have to represent the life of the human race, taking into consideration all other lines of work in the world, giving due consideration to all the laws that govern society—in fact, in a great system of socialism man at

the top would needs be endowed with supernatural wisdom. Socialism would foster a state of equality and would break down and do away with the fundamental law of growth which calls for interaction between forces to promote growth. Take away the force of necessity and you deny human nature the opposing force to that element which would in time deny growth.

Thus there has been a growing tendency throughout the world, towards the fostering of governmental control, or socialism.

The question arises as to how governmental control has existed in Germany with such resulting efficiency. This has been due to the stronger element of force dominating. The stronger element of force has the power to enforce the economical use of the environment, because the good of the whole is held in mind and rapid progress may be stemmed for a time. If the weaker element of force dominates in a society where governmental ownership prevails, then we have a condition of socialism. Either condition of governmental ownership, when the majority is able to take care of itself, will eventually lead to destruction, because in both cases the dominating force is sufficient unto itself, and

denies the right of the other element, therefore denies the law of life or growth, which says that growth is possible only through the interaction of forces. When this interacting ceases then growth ceases.

Germany's supermen would undoubtedly be able to wield the power efficiently for a time, but before long they would of necessity fall into a rut and thus bring the whole people out of harmony with their neighbors.

This tendency towards promoting the good of the whole at the expense of the individual is the carrying of Christ's teachings over the mark and a seeking to bring about an absolute state of equality on this earth. Equality, like any new organ during its development, must be furnished with too much nourishment and overstep the mark before it will establish its proper place in the mind of the majority. Liberty from divine guidance, as in the development of any new organ, must overstep the mark before it can establish its proper place in the mind of the majority.

That this tendency which is working towards equality in this age may be more fully realized, let us consider labor and capital more carefully. Capital, or that

element of society which should be caring for the far distant future, has been drawing farther and farther away from that element of society which has regard for the near future or to-day, or labor. During all this time while they were separating farther and farther apart to all outward appearances, the parent or environment was forcing them to interact to a greater extent, and thus each was taking more cognizance of the other. The growing antagonism between the two has forced each to gradually lose sight of the good of the whole and become lost in the antagonism. Thus capital has gradually lost her power as that agent which could be relied upon to care for the far distant future, and we distinctly realize only that element of force which would have regard for the near future. Thus to a great extent the weaker element of force dominates throughout the present-day world, a condition which must ultimately lead to great waste and dissipation of the force human nature.

Let us next consider whether that element of force which has regard for to-day, and that element of force which has regard for the distant future, have not marketable values, and that the only person who is capable of

deciding what their values are is the parent or environment. If the parent or environment is being economically used, then both elements of the force human nature are bound to receive just remuneration; if the parent's interests are being wasted, then either one element or the other element of human nature is receiving too much sustenance.

The life of human nature depends upon the parent or environment, the life of the parent or environment depends upon human nature. They can both interact without waste, promote growth, and prolong the life of both thereby.

Economic conditions have enabled that element of the force human nature which would care for the near future, and also that element of the force which would care for the far distant future, to develop so fully that it would seem the time had arrived when both should be willing to recognize that for which the other stands, and honor it for the part that it is playing in the building up of the whole. Respect on one side calls eventually for respect on the other side, but there can not be respect when the good of the whole has been lost sight of. Now for growth of

the whole to take place we have found that that element of force which looks farthest into the future must of necessity be the stronger of the two, otherwise a state of equilibrium would be eventually reached, and when one was no stronger than the other each would be losing respect for the other and would be thinking ever more of himself and less of his neighbor, and thus the whole would be receiving less and less consideration. If this tendency continued, then eventually the weaker element of the force would gradually gain control and the whole would be gradually growing weaker. Thus for human nature to grow, that element of its force which has regard for the far distant future should receive more nourishment than the element which would have regard for the near future. This favored element should, however, receive an increase of nourishment over its neighbor only to that degree which will allow of the growth of the parent's interests or environment and not foster waste. If the parent's interests are wasted, then in time both elements of the force human nature suffer. Thus we find the evidence which justifies capital having more power than labor. If man with the

more highly developed nervous system is to be so hard pushed that he is unable to interact with those forces which are looking into the far distant future, then in time he will be brought to the viewpoint of those who are caring for the present or near future. Now this is just what a condition of socialism or equality on earth would do for humanity. It would bring about an economic state which would force each individual to care for the near future and disregard the good of the whole or far distant future. Such a state would negative all the laws of growth, struggle, bravery, endeavor, and could but spell the waste of the parent's interests and a very early dissipation of the force human nature.

The two elements which go to make up the force human nature are part and parcel of the sum total man, and one man differs from another in the degree to which these two forces have learned to interact in the attainment of a common goal. The truth is becoming ever more apparent, that theory and practice must develop as nearly as possible hand in hand, or that the two elements of the force human nature must develop hand in hand; that when either

receives an undue amount of sustenance, then each suffers accordingly. Different natures require from the environment a different amount of sustenance to permit of their growth. The potentiality of the force residing within one human being is greater or less than that existing in his neighbor.

The ideal democracy towards which human nature is striving would foster economic conditions which would allow each nervous system to discover an environment where, notwithstanding the many obstacles to be surmounted, if due diligence were exercised growth would be possible. When such conditions are brought about, then each individual will have to lay the blame on his own incapacity, which prevents him from entering into the struggle for existence, and few wishing to acknowledge their inability for work, the majority will make an everlasting struggle to grow. Public opinion, no longer sanctioning the blaming of fate and fortune for man's falling by the wayside, but holding each individual responsible for making his way, will build up a great moral force of necessity which will compel the majority to use its faculties, unless the force within has become so depleted that disapprobation

of one's fellow-men is preferable to due diligence.

The two elements of the force human nature must consider themselves as commodities of a marketable value, which value depends upon an economical use of the environment.

Work is the utilization of the environment for the purpose of nourishing the force human nature in order that the potentiality of this force may continue to increase and so resist dissolution.

All evolution and the first law of preservation say that force, in whatever garb you will, shall exist, so long as the environment will permit.

Thus the environment, which furnishes nourishment or work to the force human nature, assumes in the mind of human nature different values at successive epochs of progress, the value of the sustenance taken from the environment depending upon the importance the sustenance plays in the human mind of the day. The human mind of the day conceives the importance of the sustenance in proportion to its ability to understand the natural laws working throughout the universe. Hence the conception of the

human mind depends upon the potentiality of the force comprising its being. The human mind of the day may have concentrated its endeavor to too full a degree in the developing of some new organ, and in overstepping the mark may have brought about a reign of extravagance. The extravagance goes unrecognized, because it is overshadowed by the new interest. This extravagance is leading one or the other element of the force human nature to receive too much nourishment, and the whole is contributing more and more to this extravagance. Under these conditions the two elements of the force human nature move farther and farther apart, one blaming the other for the existing conditions, whereas as a matter of fact they are both contributing to the waste more and more, because both become less and less willing to give consideration to the good of the whole.

For any force to exist there must necessarily be taken into consideration three factors: the two elements which make up the force, and the surrounding forces from which the union secures its sustaining power. If any one of the three members is considered to the exclusion of the other each member suffers accordingly.

Arbitration can exist effectively only when there is a workable harmony between the three elements which permit of the existence of force. Therefore arbitration cannot take place with effectiveness when one element is continuously receiving too much sustenance. When lack of nutrition on the part of one element of the force is vitally felt throughout its whole being nothing suffices until a workable harmony between the three elements is reestablished, and when this condition has been brought about arbitration with justice becomes possible, because there is a general feeling throughout the organism that toleration can be exercised, because notwithstanding a giving way here and there the whole organism is felt to be benefiting.

Conditions make it evident that there has been an increasing antagonism growing up between labor and capital in the United States, which has forced into existence the proposal that arbitration be compulsory. Capital would take care of labor as a good Samaritan, with pensions, poor laws, etc., but labor at the bottom of her heart says that she does not want to be taken care of, but would have economic conditions such that she might develop her own individuality.

Democracy has stood for liberty, which calls for the growth of the whole. If democracy is to perform her duty, then as her children grow up she must place more and more responsibility on their shoulders and gradually lead them to recognize in natural laws their guides in the struggle for existence. If the government is to assume more and more care of her children and place more and more restrictions on their actions, she is denying their right to feel that they have progressed a step in advance of the past and have become more responsible human beings.

After every conflict of whatever nature you will, the three elements which entered into and permitted the struggle to go on are forced more clearly into light, and each sees to a fuller degree that for which the other stands. Thus the laws which evolve out of the struggle and have consideration for a larger whole must of necessity take more fully into consideration the claims made by the three elements.

The great movement on the part of labor is the demand that there shall be a more equitable sharing of the results of work, and that an artificial value has been given in the

world's market to that commodity known as the capacity for looking into the far distant future and caring for the whole; that this commodity through receiving excess nourishment has become weakened to an extent which prevents it from any longer considering the good of the whole and thereby caring for the future. It is therefore no longer performing its proper function. The growth of any new organ calls for its playing a predominating part in the life of the whole organism before a harmonious relationship can be established. So in the great evolution of new organs in civilization there must be an overstepping of the mark before the new is enabled to establish its relationship with the whole. The gradual concentration of the interest of the body politic in the building up of the new organ leads in the end to too much care being given to the new, which brings about in turn an overtaxing of the old, and thus finally a feeling of discontent arises which eventually leads to reaction.

In the United States the tendency or corporate interest of the Democracy has been concentrating to an ever-increasing degree on the development of the parent's interests, with an increasing acquisition of power evol-

ing therefrom. Approbation of one's fellow-men was to be found to an ever-increasing degree in the amassing of great wealth. There was no other outlet to the force residing within man which would furnish him with the same power as would wealth. And thus we see the tendency towards the amassing of wealth to have gradually worked its way down through all society until it dominates. Thus economic conditions, or the use of the parent's interests, have brought about a condition in society which has so weakened that element which would look far into the distant future and to the good of humanity that its voice can no longer be heard above a whisper.

Thus wealth, as in the development of any new organ, has secured the concentrated nourishment of the whole organism, and, having overstepped the mark, will find its mean level and special use in the mind of the majority.

We have given consideration to the two great tendencies working in the world to-day which are engaging the three elements which permit of the existence of humanity in a destructive battle which is shortening the life of the human race by leaps and bounds.

Has not the time come to look this destruction square in the face, and decide whether the laws of growth cannot solve the problem and enable humanity to establish relationships that will allow the good of the whole or the far distant future to once more become the dominating and ruling element in the life of humanity?

The one great tendency is bending all its effort towards bringing about a condition of equality in society; the other great tendency is bending all its effort towards bringing about a condition of liberty in society. If either tendency conquers and becomes supreme, the destruction of humanity is inevitable; therefore the world must needs halt at the turning of the ways, weigh both sides thoroughly, and seek to discover whether, through a giving way on both sides, economical conditions cannot be established which will allow all humanity to develop during the ages that are to come. Such a question will never be faced again in the life of the human race, therefore may humanity use the talents she has developed to the highest, exercise toleration, and subscribe to laws that will care for the future good of humanity even if she is compelled to sacrifice some of the most

cherished ideals. This is not a question of the present, this is a question as regards the life of the whole human race, that is in your hands.

Let us translate these two opposed forces into economic terms, and seek to discover thereby that for which the whole world is fighting. Economic terms are nothing more or less than the voice of the parent or environment, which cares for the life of the human race, and will shorten or lengthen this life in proportion to the amount of toleration she is enabled to discover in her children.

Now we find that throughout all evolution, in the passage from "an indefinite incoherent homogeneity to a definite coherent heterogeneity," there takes place a prolongation of life and an economization of force. Hence with the close relationship that has grown up between the largest nations of the Western world and the interdependence of one upon another there has grown up a means whereby a definite coherent heterogeneity, or the formation of a union to bring about the same ends, will be enabled to prolong life and economize force through joint action in the use of their environment. The absolute necessity has arisen for these larger nations

to engage in free trade, thus permitting one nation to supply another nation with produce not acquirable at home at a nominal cost, thus preventing the selling of work in any one of the countries at untold prices.

Under free trade the law of supply and demand will exercise its influence with increasing justice. A foreign country will have some hand in the regulation of the cost of a commodity, for it will have to pay more, because of the freightage and scarcity of the commodity, than the home market. Thus will come into existence a curtailing element, holding in check the extravagant use of the environment, in that, with such a variety of feelings regulating the law of supply and demand there will be a constant offsetting check to corporate interests or tendencies being carried too far in any one locality.

The first question to decide is as to the real meaning of free trade. Free trade is the interchange between two or more countries of commodities which the one can manufacture or produce at an economic saving over the other country. Free trade calls for the recognition, on the part of each nation, that its citizens have reached that state of manhood and womanhood which no longer calls for

parental help, but claims individual development sufficient to care for self. Under these conditions the government becomes strictly neutral, giving no special aid to any division of work. Free trade would foster a tendency within the government which would lead to ever more power being given to its citizens, the cost of the government would become less, and instead of being supported by an indirect tax the burden of taxation would become direct, shared equally by all. By equally is meant that dollar for dollar each is taxed the same. The rich man is not taxed more per dollar because he is wealthy, thus building up an increasing class antagonism in which eventually one side seeks to secure all it can from the other. Economic conditions under free trade will prevent great wealth from resting in single hands, and therefore there will be no need of taking away that which man has not. All questions arising between capital and labor will be enabled to find a debatable ground. This debatable ground of questions will always consider the parent or environment, who controls the life of humanity. The parent or environment is the mainstay of humanity, and therefore when

questions are decided so that she receives justice then humanity at large cannot help but benefit. Thus all questions between labor and capital will eventually come to the question as to whether the business is being run economically or no.

Conditions were developed in Germany to a state which compelled sufficient proof to be forthcoming that assured the long life of a proposed undertaking; this necessitated a large number of factors receiving consideration. The government looked after this in Germany, why should not economical conditions in America call for the same proof? If man were not able to count on the credit of the future to such a degree as is now possible, if he could not say that in the next five years "I will be able to realize such tremendous returns on my investment that in the establishment of my business I can afford to pay anything for labor, anything for material," the establishment of the business would be slower or not at all, and there would be the doing away with the great waste. If the farmer and manufacturer were securing returns somewhat nearly alike from their investment, then the power for borrowing in any one direction would be checked, and man would be forced

to a fuller degree to prove his capability for carrying on a constructive business. With efficiency as the ruling factor in society, before man could borrow he would be compelled to prove that his was a better proposition than the next man's, and then there would be so many more competitors in the market. Who at the present is going to loan to the farmer, when the manufacturer is able to offer such superior inducements.

Free trade would create a growing tendency towards the giving and receiving of justice, a gradual doing away with the idea of securing something for nothing, and the supplanting of this idea with the understanding that giving and receiving must be reciprocal, that in proportion as you give shall you receive, and in proportion as you receive shall you give; that you can give only of your own strength, and your own strength is only what it is because of that which you have received through interaction with your environment.

The railroads of the present day in America have been almost reduced to a condition which prevents them from entering into competition with the manufacturer, and the next step would be for the government to take over these railroads and run them at a

loss. For government ownership, with the weaker element of the force dominating, does away with competition and leaves all to the goodness residing within human nature. In other words, socialism would do away with necessity, or need for the consideration of the parent or environment.

If a business had to be run at a gain or otherwise it would be forced out of existence, would not this be beneficial to the community as a whole?

Thus if the dominating law pervading free trade promoted economical conditions that called for efficiency, keener competition, and the conservation of energy, would not this call for more regard being given to the human element of work? If high efficiency were called for in all lines of work, would this efficiency be forthcoming unless all conditions which prompted man's well-being were taken into consideration? Would there any longer be need for regulating hours of work, etc.? Efficiency would not allow of overwork, and the man who did not have regard for his fellow-men would soon fall by the wayside, because of that man who paid more attention to the human element of work and was thus enabled to offer fuller induce-

ments. Thus economic conditions would be exercising a compelling power which forced man to have regard for his fellow-men. And thus man, through acknowledging his inability to see all sides of a question, would erect a barrier which compelled him to have regard for his fellow-men if he would survive.

Free trade would bring capital and labor, which have been separating farther and farther apart, together, and the good of the whole would receive consideration in every dispute. As it is now, labor in making its demands on capital finds no barrier to these demands until the business goes to the wall or is taken over by the government. And what is to prevent labor from continuing its demands in all lines of business until eventually all business must be taken over by the government. If the manufacturer, the farmer, etc., were not securing inordinate returns, and each was securing somewhere near the same amount on similar sums invested, then labor could press its claims only so far; the capitalist could give actual proof that the demands would have to cease or the business would have to go to the wall. Perhaps the point was not an economic one and this pressure from labor was a justi-

fiable claim, taking into consideration other work of the same nature; under these conditions the business would be forced to the wall. Again perhaps the individual was not running his establishment economically as compared with other men engaged in the same line of work, and then he would be forced to look more carefully into his business and correct the weak link. For "man is weak as his weakest link," just as a nation is weak as its weakest link, and in both cases the thing to do is to discover the weak link and strengthen it.

Thus free trade would bring capital and labor together, so that they would be working with the good of the whole in mind.

Free trade would break up the Republican and Democratic parties in America, and would create two new and distinctive parties: the one would be labor, which had consideration for to-day and the near future; the other would be capital, which had consideration for the far distant future. The vote of the majority would select a man from one or the other of these parties. Thus corporate interests would be prevented from being carried too far by either party. Society as a whole would be prevented from giving too much

regard either to the present or the future, and this would assure high efficiency, an economical use of the environment, and the future well-being of the whole.

Justice is only secured when one element of the force is willing to give ear to what the other element of the force has to say. Toleration is willingness to give ear to what the other man has to say as regards the matter under discussion. Feelings of antipathy may be so strong on the one side that the justice of the claim of the other side may be utterly disregarded, and the words go in one ear and out the other. Toleration is a growing understanding of the three elements which comprise force. This toleration has been born out of continuous interaction between the three elements of force and the strengthening of each. If I have no power backing me up in what I have to say, the greatest justice may be on my side and yet a just man may not be able to discover the justice.

Fuller justice is only possible through interaction taking place between the three elements of force, when each is maturely developed and therefore has a fuller understanding as regards the good of the whole.

These two new parties arising in America will each be enabled to bring their claims before the whole with fuller force, and increasing justice will be the outcome.

Direct taxation will force the individual to take an increasing interest in the welfare of his country, and conditions may eventually bring about the direct taxation of each man for the benefits received. Let each one pay for his schooling, for the use of libraries, museums, etc., and thus the law of supply and demand will be exercising and portraying the will of the majority to a fuller degree. In other words, each individual will be thrown more and more on his own responsibility and no part of the community will be run at a loss.

This ideal democracy which we are approaching is the outcome of great waste and sacrifice of human life, and if the world is to benefit by example it will have to understand that progress is slow, and that rapid progress spells waste and the dissipation of the whole, and that those younger countries must needs take a long time to develop to a state which is fitted for the ideal democracy. The two elements of the force which make up their human nature must pass through the different stages of development followed by

the more advanced nations, in order that the nervous system may gradually develop through interaction with the growing environment. If, however, human nature goes on the plan that theory is sufficient, and that which took others ages to accomplish can be understood without interaction with a growing environment, then great waste is bound to be the result. Thus all people are not fitted for a democratic form of government as generally conceived, any more than it would be wise to give a child power in deciding what was good for a whole of which he had no conception. Let economic conditions decide what kind of a government a people is fitted for, but when judging thus the young country must be free from foreign invasion and artificial conditions. Gradually must a people interact with a developing environment and at last arrive at that stage of development when they are ready for the highest form of democracy.

In the union of the larger and more advanced nations in the West to carry on free trade between each other, we see an ideal towards which the smaller nations can continually work, and as they climb on their feet and are enabled to remove their tariff,

which they were forced to put on during early development that they might enter into outside trade, will they receive more and more recognition and become more and more a part of the larger union. This larger union will stand for a goal, which has for its ideal a condition of free trade throughout the world.

The East will be able to carry on free trade to a degree and gradually increase its territory. And thus will be growing up in the world two great systems which stand for the ideal of democracy. Through the interaction which will take place between the democracy of the West and the democracy of the East will result a mutual benefit, and gradual completer understanding as regards the truth of the saying, that what is good for the whole is good for me, what is good for me is good for the whole.

The good of the whole must be the deciding element in this world-wide conflict if the future well-being of humanity is to be cared for.

CONCLUSION

THERE is no one body of men to whom the human race owes more than to the medical profession. In the face of bitter opposition it has advanced the cause of science. Thus as the greatest help in the advancement of democracy may the profession ever stand for the highest ideals.

The ideals of any profession cannot be upheld unless its members are willing to give their best to the whole, outside of their regular work. The giving of one's best to the whole calls for the translation of one's best into a vernacular that may be understood by the majority. This translation, in the long run, will be helping both parties. It may seem unprofitable to do this translating, still man will be making his own subject much plainer to himself, he will be seeing it in a clearer relationship to other lines of endeavor and thus will be increasing his own power. Pasteur would seem to have made his great discoveries somewhat in this way. His ideas

were rejected, and through being forced to make them plainer and plainer they became more firmly ground in him, and in turn they assumed new relationships which led to new discoveries.

And now we come to one line of the medical profession which has been working on the relationship that exists between the nervous system and the body. This work, which was so far in advance of the times, has proceeded, attended with very little conscious recognition of its worth as regards its ultimate benefit to humanity. Dr. Smith Ealy Jelliffe has been one of America's foremost leading investigators along this line. Dr. Jelliffe first aroused my interest in the application of the laws governing evolution to everyday life, and this interest has continued to be ever on the increase.

During the great readjustment period which is about to take place, new worldwide problems of the gravest importance loom up; and one of the most serious is the removal of the restraining hand of a future place of torment from off the shoulders of mankind. The question arises as to what force is to take its place, and the answer comes forth, the womanhood of humanity.

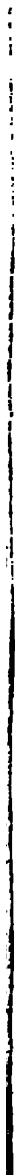
Man, no longer able to ride roughshod over law and conquer his enemy, or that which he develops into an enemy, through physical force, will have his power greatly curtailed, and this restriction, combined with freedom from a persecuting hereafter, will make man a free agent greatly held in check; and thus there will have to arise a strong opposing force which will hold in check man's desire for power, and help him to direct it into channels which will have regard for the well-being of humanity.

Upon the womanhood of humanity devolves a great moral responsibility. She will have to exert every bit of energy possessed, to make her world an ideal one, and so compel man, through interaction with it, to have a growing regard for the whole.

The world of woman and man is very dissimilar, and must continue to be very separate and distinct. The two must unite in the attainment of the common goal, but each must continue to build up and strengthen its individuality. If the two worlds seek to become one, then a state of equality will be sought which must eventually lead to the downfall of humanity.

With almost the whole world in a state of

conflagration, the call comes for some one nation, irrespective of all creeds, beliefs, and customs, to step forward and become an advocate of those laws which will care for the future well-being of humanity. Upon America, which has done so much towards the advance of freedom and liberty, would seem to fall this responsibility. Without dishonor to herself, with the good of the whole at heart, she is in a position to step forward and become an advocate of free trade, which is to be the ideal of the future democracy.



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